DOCUMENT RESUME

ED 297 611 HE 020 875

AUTHOR Grellner, Alice, Ed.
TITLE Integrating Materials about Women into the Curriculum. Currents: Issues in Education and Human Development, Volume Five, Number Two.
INSTITUTION Rhode Island Coll., Providence. School of Education and Human Development.
PUB DATE 87
NOTE 67p.
AVAILABLE FROM Editor, "Currents," Mann 043, Rhode Island College, Providence, RI 02908 (subscription, $10.00).
PUB TYPE Collected Works - Serials (022)
JOURNAL CIT Currents: Issues in Education and Human Development; v5 n2 Fall 1987

EDRS PRICE MF01/PC03 Plus Postage.
DESCRIPTORS *College Curriculum; *College Instruction; *Curriculum Development; *Feminism; Higher Education; Literature; Models; Oral History; United States Government (Course); *Womens Studies; Writing (Composition); Writing Instruction

ABSTRACT

Ten papers on women's studies are provided, based on three workshops at Rhode Island College on May 20, 1986, September 27, 1986, and May 19, 1987. They include: "Reconceiving the Curriculum To Integrate Women" (Joan Rollins); "Models for Institutional Change" (Marilyn R. Schuster and Susan R. Van Dyne); "Western Women's Studies: Feminist but Ethnocentric?" (Carolyn Fluehr-Lobban); "Teaching Western Literature from a Feminist Perspective" (Carolyn R. Swift); "Oral Histories of Italian Immigrant Women" (Carmela Santoro); "Journey for Our Times: Their Eyes Were Watching God" (Suzanne Carroll); "English Composition: A Thematic Approach to Writing" (Pauline Woodward); "Syllabus Revision: American Government" (Maureen Romans); "Women in Literature" (Christopher De Sessa); and "Feminist Transformations of the Psychology Curriculum" (Kathryn Quina). References are provided for each paper. (KM)

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CURRENTS

Issues in Education
and
Human Development

Integrating Materials About Women into the Curriculum

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Fall 1987

Volume Five *Number Two*

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RHODE ISLAND COLLEGE, 1983
ISSN: 0737-2167

CURRENTS

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About This Issue...

Two years ago, Joan Rollins, of the Department of Psychology at Rhode Island College, approached me with an idea for a grant proposal to fund a series of workshops on "Integrating Materials by and about Women into the Curriculum." Doris Donovan, of the Rhode Island Foundation, gave us invaluable advice and encouragement and shepherded the proposal through the committee. Representatives from Brown, U.R.I., Providence College, and C.C.R.I. helped in planning the workshops. The first workshop was held on May 20, 1986, at Rhode Island College with about 70 teachers from Rhode Island Colleges and High Schools in attendence. Peggy McIntosh, from the Wellesley Center for Research on Women set the tone and direction of the workshops with her opening address on Phase Theory, alluded to in several of the articles in this issue. Other sessions that day included a panel on multi-cultural perspectives on women and afternoon workshops on revising subject and courses. During the summer, workshop participants revised existing curricula to incorporate the ideas generated in May. The second workshop, on September 27, 1986, again featured Peggy McIntosh as Moderator of a panel on "Transforming Courses to Include Women."

A highlight of the panel came when Carolyn Swift, who had taught a course in Western Literature during the summer session, presented her account of the results of her course revision inspired by the May workshop. As the first report of actual syllabus changes made as a direct result of the workshop, it provided both inspiration and a model for others.

Luncheon speaker was Kathy Tisinger, president of North Adams State College. Afternoon sessions again divided into special areas of interest to discuss the problems and frustrations as well as the challenges and successes experienced.

The final workshop, held May 19, 1987, featured Marilyn R. Schuster and Susan R. Van Dyne from Smith College, talking on "Models for Institutional Change." The second session, a panel on Women in Developing Countries, looked at women's studies in the curriculum, and at women's lives in Africa, China, and Guatemala.

Afternoon sessions looked at Women in Rhode Island History and at the Oral Histories of Italian Immigrant Women. Two college English teachers, Suzanne Carroll and Pauline Woodward, described their experiences in revising courses to include women. Concurrently, Janet Billson gave a slide presentation of her research on Ethnic Women in Canada.

Included in the grant proposal was a stipulation that curriculum revisions resulting from the workshops be published. The selection of articles in this issue then; all grew out of and/or were a part of the workshops, except for the article by Christopher de Sessa. But in a sense, it, too, was an offshoot of the workshops. In a course I was teaching during the Spring, 1987 semester, my repeated emphasis on the subject encouraged him to report on and revise a

syllabus he used to teach a course on "Women in Literature" to a class in a Los Angeles school.

Finally, we want to express our gratitude to Carol Guardo, the first woman president of Rhode Island College, for her support and for making herself available to offer greeting and welcoming remarks at each of the three workshops. We hope this publication will offer incentive and direction to others to multiply efforts of this type and to hasten the transformation of the curriculum.

Integrating Materials About Women Into the Curriculum

First Workshop
Tuesday, May 20, 1986

9:00-9:30	Registration and Coffee
9:30	Dr. Carol Guardo, President Rhode Island College Welcoming Remarks
9:45	Dr. Peggy McIntosh, Program Director Wellesley College Center for Research on Women
10:45-11:00	Coffee Break
11:00-12:20	Panel: Multicultural Perspectives on Women Dr. Oliva Espin Assoc. Professor of Counseling Psychology Tufts University Dr. Alice Brown Collins Asst. Professor of Afro-American Studies Brown University Dr. Anne Fausto-Sterling Assoc. Professor of Biology and Medicine Brown University Dr. Carolyn Fluehr-Lobban Professor of Anthropology Rhode Island College Moderator: Dr. Joan Rollins Professor, Psychology Coordinator, The Women's Studies Program Rhode Island College
12:30	Luncheon - Faculty Center "Balancing the Curriculum" Dr. Frances Maher Assoc. Professor of Education Wheaton College
1:30-3:00 p.m.	Workshops in *Craig-Lee Hall*

English Literature - Carolyn Swift, Professor of English, RIC

- Dr. Deidre Badejo, Asst. Professor of Afro-American Studies, URI

- Ms. Carolyn Peter, Head of the Upper School, The Lincoln School

Social & Behavioral Sciences	- Dr. Brinton Lykes, Asst. Professor, Psychology, Rhode Island College
	- Dr. Oliva Espin, Assoc. Professor of Counseling Psychology, Tufts University
	- Dr. Alice Brown-Collins, Asst. Professor of Afro-American Studies, URI
Biological Sciences and Mathematics	- Dr. Anne Fausto-Sterling, Assoc. Prof. of Biology and Medicine, Brown University
History and Philosophy	- Ms. Kate Dunnigan, Asst. Professor of History, Community College of Rhode Island
	- Dr. Jeffrey Newton, Asst. Professor of History, Rhode Island College
Business & Economics	- Dr. Bonita Betters-Reed, Asst. Professor of Economics and Management, RIC
Foreign Languages	- Dr. Jeanne Whittaker, Professor of French, Wheaton College

Second Workshop
Saturday, September 27, 1986

9:00-9:30	Registration and Coffee
9:30-10:45	Panel: Transforming our Courses to Include Women
	Moderator: Dr. Peggy McIntosh Program Director Wellesley College Center for Research on Women
	Dr. Carolyn Swift, Western Civilization Professor of English Rhode Island College
	Dr. Katherine Quina, Introductory Psychology Research Methods Associate Professor Psychology The University of Rhode Island
	Dr. Deidre Badejo, American Literature Asst. Professor of Afro-American Studies The University of Rhode Island
11:00-12:00	Special Topics Workshops Undoing Conceptual Errors Across the Disciplines Dr. Peggy McIntosh
	Cross Cultural Perspective on Curriculum Development Dr. Christine Obbo Asst. Professor of Anthropology Wheaton College
	Overcoming Problems in Transforming the Secondary Curriculum Carolyn Peter The Lincoln School
	Marianne Heimbecker Chair, English Department North Providence High School

12:15-1:15	Luncheon Luncheon Speaker - Dr. Katherine Tisinger President, North Adams State College
1:30-2:30	Workshops in the Disciplines
English Literature	Dr. Carolyn Swift, Professor of English, R.I. College
	Dr. Deidre Badejo, Asst. Professor of Afro-American Studies, University of Rhode Island
	Ms. Carolyn Peter, Head of the Upper School, The Lincoln School
Social & Behavioral Sciences	Dr. Brinton Lykes, Asst. Professor of Psychology, Rhode Island College
	Dr. Alice Brown-Collins, Asst. Professor of Afro-American Studies, University of Rhode Island
Biological Sciences and Mathematics	Dr. Katherine Quina, Assoc. Prof. of Psychology, University of Rhode Island
History and Philosophy	Ms. Kate Dunnigan, Asst. Professor of History, Community College of Rhode Island
	Dr. Jeffrey Newton, Asst. Professor of History, Rhode Island College
Business and Economics	Dr. Katherine Tisinger, President, North Adams State College
Foreign Languages	Dr. Jeanne Whittaker, Professor of French, Wheaton College
2:40-3:30	Bringing it All Together One leader from each disciplinary workshop Dr. Peggy McIntosh

Third Workshop
Tuesday, May 19, 1987

8:15-8:45	Coffee and Registration
8:45-9:00	Welcoming Remarks President Carol Guardo Rhode Island College
9:00-10:00	Gender Roles in the Classroom Increasing Teaching Effectiveness
	Dr. Marilyn R. Schuster-Smith College Associate Professor of French
	Dr. Susan Van Dyne-Smith College Associate Professor of English
10:15-12 Noon	Women in Developing Countries
	Women's Studies in the Curriculum: Feminist but Ethnocentric

Dr. Carolyn Fluehr-Lobban
Professor of Anthropology
Rhode Island College

Women in African Development

Dr. Lina Fruzzetti
Associate Professor of Anthropology
Brown University

Women in Modern China
Dan Ling Fu
Graduate Student
Rhode Island College

Perspectives in Self and Culture: Changes and Continuities in the Life Stories of Guatemalan Indian Women

Dr. M. Brinton Lykes
Associate Professor of Psychology
Rhode Island College

12 Noon-1:00 — Luncheon, Faculty Center

1:00-1:45 — Women in Rhode Island History

Kate Dunnigan
Assistant Professor of History
Community College of Rhode Island

Oral Histories of Italian Immigrant Women
Dr. Carmela Santoro
Professor Emerita of History
Rhode Island College

1:45-2:25 — Revising Our Courses to Include Women: How We Did It

Dr. Suzanne Carroll
Associate Professor of English
North Adams State College

Pauline G. Woodward
Assistant Professor English/Humanities
Lesley College

1:00-2:25 — Ethnic Women in Canada: Chinese, Blood Indian, Iroquois, Mennonite and West Indian

Dr. Janet Billson
Professor of Sociology
Rhode Island College

2:30-3:30 — Faculty Development: Models for Institutional Change

Dr. Marilyn R. Schuster
Dr. Susan Van Dyne
Smith College

Reconceiving the Curriculum to Integrate Women

Joan Rollins

When we speak about Integrating Materials about Women into the Curriculum, we speak about an ongoing process which began in the late 1960's when women started to develop a body of scholarship and create new courses about women. The most identifiable antecedent to Women's Studies courses, was, of course, the Women's movement which reappeared again in the early 1960's. Catherine Simpson (1984) traces the development of Women's Studies to other forces as well which converged in the 1960's: 1) the entrance of women of all classes and races into the labor force; 2) the democratization of higher education; 3) the partial decline of religious definitions of masculinity and feminity and cultural acceptance of ideologies of equality and self-realization; and 4) an intellectual climate that values scepticism, empiricism and secularism.

The Black Movement, before the Women's Movement, had begun to question the cognitive categories of the academy. The idea of sexism, modeled on racism, was coined in the 1960's. It gave symbolic recognition to the idea that there was institutionalized discrimination against women.

During the 1970's, Women's Studies courses were formed into Women's Studies programs in many colleges and universities throughout the United States. By 1984, the Women's Studies Program Directory contained over 400 Women's Studies Programs including 247 baccalaureate programs, 55 master's programs and 21 doctoral programs (Schmitz, 1985). Concomitant with the development of these programs, has been the creation of journals, libraries, and research organizations such as the Wellesley Center for Research on Women, and projects to develop curriculum on women in professional organizations such as the American Psychological Association and the American Political Science Association.

In the 1980's, we have come to the awareness that although Women's Studies courses and programs exist in many colleges and universities, they may exist in isolation from the research and teaching being conducted by most of their colleagues. As Pamela Hearns states in a recent article,

> It's clear that many academics fail to perceive the pertinence and legitimacy of feminist criticism, feminist sociology, or feminist interpretation of history or psychology. The result may very well be a lack of recognition or devaluation of all academic work and professional development of the Women's Studies instructor (Hearns, 1987, p. 377).

JOAN ROLLINS is Professor Psychology and Coordinator of the Women's Studies Program at Rhode Island College.

But undaunted by the challenge of transforming the liberal arts curriculum, feminist scholars and teachers throughout the country have received foundation and government support to reconstruct not only the content of the curriculum, but the pedagogical approaches as well. These projects have often been intercollegiate as well as interdisciplinary. They foster faculty development with the goal of reconceiving the curriculum to integrate women and a female perspective. McIntosh, Kneubel and Stanis (1984) compiled a descriptive list of some 60 faculty development projects aimed at incorporating the new scholarship on women.

The series of workshops reported on in this journal volume was one such project, supported by a grant from the Rhode Island Foundation and inclusive of faculty from Brown University, The University of Rhode Island, Community College of Rhode Island and Rhode Island College as well as secondary schools. Peggy McIntosh was the keynote speaker for the first workshop. She described her interactive phases of curriculum revision. Using history as an example, Phase 1 is *Womanless History*, in which women are excluded because they did not wield the types of power that privileged men in Western culture considered important. Phase 2 *Women in History* describes a famous few women. The problem with Phase 2 History, according to McIntosh, is that "women don't really exist unless they are exceptional by men's standards." (McIntosh 1983, p. 9). Or, they are portrayed primarily in terms of their sexual relationships with men.

Phase 3 deals with *Women as a Problem, Anomaly, or Absence in History*. Anger often surfaces as white women realize that women are often made to look like pathological cases in their disciplines, as are most people of the world (racial and ethnic minorities, people in developing countries). "Phase 4 is the development in which we see *Women as History*, and explore all the life existing below the public world of winning and losing" (p. 15). The first three phases are based on a hierarchical model in which those at the top of societies' hierarchies are winners and all of the others are losers. Phase 4 values that which is based on family interactions, friendships and the decent survival of all. The teaching materials in phase 4 are non-traditional and the boundaries between disciplines begin to break down. The teacher becomes less of an expert on the material and the student seen as less "low" as the experience and perception of the student is seen as valid. Phase 5 is *History Redefined or Reconstructed to Include Us All*. It is interdisciplinary. It teaches about women, race and culture. "Human collaborative potential is explored and competitive potential subjected to a sustained critique (p. 21). It is inclusive of the human race and its goal is to pass on to students accurate knowledge about all of us, questioning the greater value placed on those higher up on society's pyramid, turning the pyramid upside down. These projects are a beginning for the work of Phase 5.

Another thrust of this effort to provide students with a balanced view of life and the world, rather than the androcentric one of most of our texts and lec-

tures in college and secondary classrooms, are the public lectures on women given at colleges and universities around the country. An earlier edition of *Currents* (1985) titled "Exploding Myths about Women" presented papers given during the 1984-1985 academic year at Rhode Island College.

Although there has been a debate among feminist scholars on whether Women's Studies should remain autonomous or integrationist (McIntosh and Minnich, 1984), it is clear that radical changes in teaching and learning proposed by the new scholarship on women needs to utilize all avenues, separate Women's Studies courses, public lectures on women, and intercollegiate projects aimed at reconstructing the curriculum.

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Models for Institutional Change

Marilyn R. Schuster and Susan R. Van Dyne

Transforming institutional structures in order to translate the insights of feminist scholarship and pedagogy effectively is a particularly difficult task at this historical moment. External and internal forces have created a context of crisis in American higher education that imperils progressive change. Budget cuts, retrenchment, a steady-state faculty, a shrinking pool of applicants, the changing expectations of women and men students: the crises that beset American higher education in the eighties have put many faculty members on the defensive, making them more protective of their own special interests at the very moment that interdepartmental cooperation and a broader institutional vision are called for.

The intellectual and structural provincialism created by this defensive posture is aggravated as aging faculties find themselves caught between rapid disciplinary changes, on the one hand, and shrinking financial resources, on the other. In *The Academic Tribes* (1976) Hazard S. Adams recognized that "the diminishment of organizational allegiance" was an influential principle of academic politics. According to this principle, "the fundamental allegiance of the faculty member will be to the smallest unit to which he or she belongs."*

Plans to integrate women's experience in the liberal arts curriculum address many of the problems colleges and universities are facing in the last two decades of the twentieth century. These plans acknowledge the growing numbers of women students (both traditional-aged and returning students), provide means for retraining faculty, maximize the use of internal resources, and create a context in which faculty members work across departmental boundaries toward shared intellectual and institutional goals. Because the new scholarship on women is by nature interdisciplinary, and because women's studies has stressed the interrelationship of the new scholarship and pedagogical change, plans to integrate that scholarship throughout the curriculum provide a means for faculty renewal in research and teaching. We studied projects in colleges and universities throughout the country: public and private coeducational and women's. Although most of these projects began with external funding from NEH, FIPSE, Ford, Mellon, WEEA and Carnegie, for example, many have been successfully institutionalized, and their experience can provide models for internally funded projects on other campuses.

The Beginnings of Integration Projects: Common Elements

The centerpiece of all integration projects is *faculty development*. In an era

Adapted from Chapter 7 of *Women's Place in the Academy: Transforming our Liberal Arts Curriculum*. Schuster & Van Dyne (Eds.), Totowa, N.J.: Rowman & Allenheld, 1985

of steady-state faculty, colleges cannot depend exclusively on new personnel or outside consultants to effect the kind of long-range change these models aim for. Some plans include only tenured faculty on the assumption that these are the teachers with the longest range commitment to the institution and with the level of responsibility and power over the curriculum necessary to make changes. This may, however, isolate and alienate junior faculty. It's worth remembering that in traditional departmental hierarchies, junior faculty members most frequently staff the basic courses of departments that need to be transformed to touch the greatest number of students.

A primary vehicle for faculty development on many campuses, has been a seminar, a workshop, or a conference like this one that continues over time with stable participation. The most effective of these seminars have been interdisciplinary and ongoing (in the summer or through the term, supported by released time or a stipend to participants). This environment frees faculty members from a narrow, departmental perspective. In interdisciplinary study and work groups, faculty members become engaged in a common intellectual undertaking in which they can exercise their own expertise, develop new ideas, and attempt to establish a mutually intelligible vocabulary. Many seminars include visiting outside experts, putting faculty in commerce with leaders in women's scholarship. Visits from outsiders can simultaneously validate local feminist faculty members. Faculty members whose research and teaching are women-focused have expertise that makes them essential to any form of transformation project. Women's studies and curriculum transformation projects are a necessary partnership. While internal resources must be central to any integration project, administrative support needs to be explicit so that the project is recognized as an *institutional priority* and not merely the *personal priority* of feminist faculty.

The seminars that have produced the most lasting consequences have required some tangible product of participants: a bibliography for their specific teaching field, a syllabus to be implemented within the next year, a paper, or participation in a new, shared teaching experience. These tangible outcomes assure that the faculty make the newly learned material their own through teaching it, and prompt a degree of reflection to help faculty members analyze the process of change, including their own resistance and incentive for development. Since the curriculum is at the heart of a college's mission and depends on institutional support systems, the most effective plans also involve administrators, librarians, and other non-faculty personnel so they are all informed and engaged in what is ultimately an institutionwide effort.

A final element shared by all projects is a concern to assure *progeny*. The long-range nature of curriculum transformation requires that some means be found to continue to involve more faculty and administrators in the enterprise. Reliable short-term goals (changing a specific syllabus, mounting a seminar around a certain set of issues) should not be confused with the long-term objective of involving ever increasing numbers of faculty members in projects that

will help them inform their courses and teaching through feminist scholarship.

Curriculum Transformation Comes of Age: Three Models

A review of the most successful projects suggests *three primary models* that have been tried in a variety of contexts. An overview can serve to clarify options for those committed to this work and enable them to share successful strategies. Our effort here is descriptive, not prescriptive. Each model has its strengths and inherent risks. From the nearly 100 curriculum projects undertaken since the late seventies, three models stand out:

A top-down model that begins with an administrative directive to make sweeping changes in the curriculum by integrating introductory courses in all departments or otherwise affecting a significant number of basic courses.

A piggy-back model in which interdisciplinary courses or programs already sanctioned within the institutional agenda are targeted by women's studies groups or by administrators as the best way to begin curriculum transformation and to reach a broad range of faculty.

A bottom-up coordination or consortial model that originates with faculty expertise and student interest and seeks to highlight, connect, and maximize internal or regional resources. Retraining is accompanied through collaboration among peers.

In thinking about these models we asked how each would answer questions: *Who can change? Where is the locus for change? What are the incentives for change? And how do we evaluate change?* In seeking answers to these questions we've tried to bring into view the assumptions and priorities, the invisible paradigms, that may govern the outcomes of these important experiments.

The Top-Down Model

A distinguishing characteristic of the top-down model is a comprehensive administrative mandate. The initial charge at Wheaton, for example, was "to integrate scholarship about women into the whole curriculum." Established departments or divisions are most frequently the locus for change in this model, with a special focus on the introductory courses within departments. This is partly determined by a desire to reach as many students and faculty as possible, as quickly as possible. The implied assumption here is that the answer to "who can change" is "everyone should."

The targeting of introductory-level courses, working within the departmental structure, and the broad mandate that characterize the top-down model serve to bring into sharp relief tenacious paradigms that have been invisible or at least obscured. *The conventional introductory course in traditional departments,* those designed to introduce students to the material and methodology of a discipline, are probably the hardest to transform. To transform their assumptions and organization requires rethinking the entire discipline and usually must wait un-

til a significant proportion of the faculty has first-hand experience teaching scholarship on women in intermediate and advanced courses.

A second discovery is that using the departmental structure as a *locus for change* is not enough. Because this model is often adopted by institutions without a core of women's studies faculty, they discover they've tried to skip a step that is essential to effective transformation: the creation of women-focused courses that don't fit departmental categories. The presence of interdisciplinary courses in feminist theory or focused on women's experience is essential for providing not only data, but strategies and theory for rethinking conventional courses. Although projects designed according to the top-down model, particularly those that require tangible products of faculty participants, do succeed in transforming some basic courses, the most positive outcome is likely to be the creation of a network of faculty members who might begin to provide the missing step: women-focused and feminist theory courses.

The top-down model almost inevitably generates faculty resistance and even backlash if the administrative initiative is perceived as an effort to tell faculty members what and how to teach. The best strategy for countering that resistance is to minimize the top-down nature of the project by making participation voluntary and soliciting a wide range of faculty-designed proposals to compete for available resources.

The Piggy-Back Model

Projects structured along the lines of the piggy-back model hope ultimately to transform the whole curriculum, but take as the locus for change a course or department that already stands outside the conventional disciplines and yet enjoys a privileged place in the institution's established agenda. Whereas the first model begins with a departmental base, this second model is interdepartmental or interdisciplinary at the start. Many colleges are revising core or distribution requirements. The Lewis and Clark project started as a piggy-back plan targeting the General Studies Program, because it is interdisciplinary, multicultural, and involves a large number of faculty who teach in teams. The objective was to train faculty participants who would bring their new knowledge back to the General Studies Program, and who, while team-teaching, would in turn teach the others what they'd gained in the seminar. The program organizers hoped that faculty participants would also spontaneously transform their upper division courses.

Another piggy-back project is underway at Alverno College in Milwaukee. An institution similar in some ways to Lesley College, as Pauline Woodward just described. Their locus for change is an important interdisciplinary program, the Social Sciences and Policy Studies Deaprtment. Here the locus for change was *less the faculty* than the *students,* whom they hoped to change by engaging them directly in a participatory learning/teaching process. Explicitly using gender as a category of analysis helped them make two important discoveries. First,

students became more personally engaged in their learning, deriving definitions of political power and social systems from their own experience, and became more politically active by transgressing the conventional boundaries between the classroom and the world, intellectual reflection and political action. Second, issues even the organizers had initially perceived as gender-neutral (urban policies in housing and transportation, for example) were found to affect the lives of men and women in markedly different ways. The Alverno project explicitly recognized that by transforming the curriculum they hoped to empower women students to participate more actively in the world and become change agents in their communities. Other projects at your institution may be writing across the curriculum, third world competency requirements, C.A.I.: make cetain that women don't disappear.

The clearest advantage of the piggy-back model is the legitimacy and visibility afforded by association with a strong requirement or program that is already central to the instituiton's curriculum. A risk of this model is that the program or core courses it targets will swallow up the entire integration effort. If faculty members change their view of their disciplines, however, they can carry what they've learned into their other courses. This translation requires conscious encouragement.

The Bottom-Up Model

The bottom-up model presupposes a network, however loosely defined, of feminist scholars, women-focused courses, and other resources. All the questions—who can change, what is the locus for change, what stimulates change and how we measure it—are answered differently than for the other two models. The immediate objective of this model is *to make visible and accessible all the resources within a region or institution that facilitate curriculum transformation* in order to create a community for previously dispersed feminist scholars and teachers, and then to include others who are new to women's research and teaching in the community.

At Smith we adopted this model on an individual campus, and the Great Lakes College Association Summer Institute exemplifies this model on a regional scale. These projects attempt to create a new locus in which to operate and effect change. Just as the top-down model is departmental and targets introductory courses, and the piggy-back model is interdepartmental, the bottom-up model is counter- or extra-departmental.

Models for the Future

Because true transformation is a long-range undertaking and must be ongoing to be effective, and because external sources of funding are drying up, we need to look to the experience of successful programs for *models that can be*

undertaken economically within our current institutional resources. The commitment to research and teaching about women, which is easy to articulate when an outside funding agency is paying for it, must become an integral part of fund-rasing objectives, of appeals to alumni donors, and of the operating budget when no more grants are forthcoming.

It's important not to confuse transformation of the academic disciplines and institutional power structures with mere assimilation of what's most affordable or readily acceptable of women's studies. We need to be particularly insistent that what we have to offer is an inclusive vision of the complexity of gender as a category of analysis, not merely white women's studies. We need to be clear that race and class are not merely adjuncts or liberal afterthoughts to a concern for gender, but the essential means for understanding the diversity of women's experience and the experience of other subordinate groups. We need to protect and speak up for our own often-silenced minorities, such as lesbians, and not allow their presence and identities to be submerged in the name of short-term political compromises.

Whether located within departmental structures, in concert with preexisting interdisciplinary programs, or in new structures outside the usual avenues of curriculum design, the experience of all these models has shown that when real transformation begins to happen, we become even more aware of the breadth and tenacity of the invisible paradigms of our institutions, our disciplines, and our own social and psychological construction. We need to recognize, in short, the pervasive and unconscious forms in which the dominant culture is reproduced in the curriculum and the classroom, even as we have as our conscious goal the transformation of our culture's understanding of women.

*Adams developed this principle further in an article for the annual MLA publication *Profession '83:* "How Departments Commit Suicide," pp. 29-35.

Western Women's Studies: Feminist But Ethnocentric?

Carolyn Fluehr-Lobban, Ph.D.

The Women's Studies initiative in the United States and in Western higher education, arising as it has out of the women's movement of the 1960's and 1970's, offers a genuinely radical critique of the society which spawned it. In less than a score of years, the women's movement has challenged and fundamentally altered our view of male-female roles and relations in a host of different fields, primarily in the humanities and social sciences, but also in the physical sciences as well. We can now, quite comfortably and legitimately, speak of gender issues in the fields of literature, history, sociology and anthropology, education, the law and so on. Using feminism as the major paradigm with which to ask questions and frame answers, the Women's Studies movement has added a richness to more traditional studies of race, class and the colonial-imperial experience, so that we may now also speak about issues of gender and race, gender and class and gender and the 'Third World'. However, since studies of class, race and imperialism have often been highly critical of Western society, adding the feminist critique has made these studies more complex and less popular. And the Women's Studies movement, despite its vital role as social critic, has, perhaps, reflected more of the society within which it has developed than it has been effective in reconstructing that society.

If we take the body of literature that is identified with Women's Studies at this point in time (1986-87) and attempt to classify it according to its inclusion of subjects of race, class and 'Third World' material, the following classification might be appropriate:

I **Western Feminist Studies** —
These are works would deal with the subject of gender, gender discrimination and inequality, the struggle for emancipation and the positive contributions of women in the Western world, that world being defined geographically as North America north of the Rio Grande, and Western Europe, primarily the former colonial powers. Examples of such studies would be:

1. *Origins of American Feminism: the Woman and the City 1800-1860*, B. Berg, Oxford U. Press.
2. *The Spinster and Her Enemies, Feminism and Sexuality 1880-1930*, S. Jeffres, Methuen Books.

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II **Multicultural Studies** —
These studies deal with the realities of women subjugated by race, ethnicity or class within Western nations, including, in the U.S., Afro-American women, Hispanic women, Native American or other ethnic or racial minorities as well as women from economically deprived segments of Western nations. Examples of these studies are:

1. *My Troubles are Going to Have Trouble With Me*, K. Sacks/D. Remy
2. *Black Women Novelists, The Developent of a Tradition, 1892-1976*, B. Christian, Greenwood Press.
3. *In the Ditch; Nigerian Women in London*, Schocken Books.

III **Cross-Cultural Studies** —
These works that deal with the culture, history, struggles and status of women in non-western countries, especially those which have experienced colonialism and are referred to as 'Third World' or Less Developed countries. Issues of development and relations with the West are also raised. Examples include:

1. *I Rigoberta Menchu*, (ed.) Eliz. Burgos-Debray.
2. *Women in the Global Factory*, Fuentes and Ehrenreich, South End Press.
3. *Women and Colonization*, M. Etienne and E. Leacock, Praeger.
4. *Sellers and Servants: Working Women in Lima, Peru*, Bunster, Ximena, et al Greenwood Press.

Assuming this is a reasonable classification for the purpose of examining the current literature on Women's Studies as it relates to issues of gender, with race, ethnicity, class and colonialism-imperalism added, a survey of this literature is a worthwhile exercise. In preparing for this paper, I made a informal survey of publisher's catalogs and flyers identified as works in "Women's Studies." Of the 450 works I surveyed (and this is not a complete survey of materials received in the office) from a half-dozen or so publishers, 378 would be classified as Western Feminist works, while 25 works fell into the Multicultural Studies category and 47 books would be classified as Cross-Cultural Studies. Thus only slightly more than 15 percent of the total number of works surveyed would fall into either the Multi-cultural or Cross-Cultural categories.

While the survey is incomplete and the findings preliminary, nonetheless the numbers cited do form a clear pattern. Western Feminist studies dominate the field of Women's studies, much as the agenda of Western women dominated the growth revived global feminism. However, the growing number of titles dealing with multi-cultural perspectives within individual western nations, especially the U.S., and the growing number of cross-cultural studies (which outnumber the multicultural studies almost two to one) reflect an increased con-

sciousness of a fuller, more expansive conception of Women's Studies. Evidence of this growing sensitivity to voices from the 'Third World' was the Nairobi conference ending the United Nations Decade for Women which improved considerably upon the two previous congresses in Copenhagen and Mexico City and were deeply divided between divergent views of Western and non-Western women.

Another part of the preparation for this paper included a brief survey of 36 New England colleges and universities, public and private, examining both the number and content of Women's Studies programs. Of the 36 institutions surveyed (using available catalogs in RIC library) only about one-third have formally established Women's Studies programs, uniformly of an interdisciplinary character. Of the 11 institutions with Women's Studies programs, on average about 20 to 25 courses dealing with Women's Studies subjects were listed, usually with one or two courses, occasionally as many as four courses dealing with multicultural or cross-cultural subjects. Major exceptions to this overall pattern included well-known, exemplary curricula such as that developed at Wellesley College where a powerful presence of 11 courses of a total of 40 offerings deal with multicultural or cross-cultural subjects, such as "Black and Third World Women", "Women and International Development". While several of the catalog descriptions define the role of a Women's Studies Program as one which, in the Mt. Holyoke case, "explores the differences that class, race, culture and sex make in people's lives", still only 4 of 22 courses in this example deal explicitly with multiculturalism or transcultural themes. In one case (Trinity College in Hartford), an impressive list of 35 faculty are listed as "participating faculty" in the Women's Studies Program although only 18 individual courses are listed, only two of which deal with cross-cultural themes and none are listed dealing with multicultural topics. Wesleyan University's eight core courses required for a concentration in Women's Studies include two courses with cross-cultural, 'Third World' foci.

To return to the central question raised in this paper: Is Women's Studies, as it has developed in our time in the West, ethnocentric? Even the most cursory review of the literature and courses available today would indicate that the answer to this question is Yes. But how could it be otherwise? Feminism and Women's Studies have succeeded in promoting a number of reforms or have proposed alternative models for the analysis of Western society, but neither has succeeded in transforming either Western society or its world view. And our unreconstructed society remains essentially sexist, racist, classist and ethnocentric. So Women's Studies, as a child of the Western world, is ethnocentrically biased, but more than most fields of study, Women's Studies has the capacity to be self-critical and to respond to criticism. Many of the false barriers that used to separate those concerned with racial issues, primarily, and those interested in gender questions, have fallen. Likewise, substantial progress has been made in listening to the voices of 'Third World' women, although these voices have yet to have an impact on Western modes of analysis.

Please do not think that I judge too harshly what has been observed, for I know that were it not for some of the Women's Studies offerings in college and university curricula, non-Western and 'Third World' voices might not be heard at all. I recognize that my own perspective is shaded by my experience and, perhaps, impatience. As an anthropologist, I have spent nearly 20 years in the field now, and five of these have been spent living amongst and researching the lives of non-Western women in the Sudan and Egypt.

The Women's movement and the Women's Studies initiative in the West have unleashed great creative forces (like those exemplified by this conference) that have inspired, directly or indirectly, complementary developments in non-Western countries with Women's Research Centers and Women's Studies programs being developed. But our pride in the West should not be from the flattery of imitation, but in our success in incorporating the thinking and experience of non-Western people, including women, into our world view and modes of analysis. The key for this stage, in the development of Women's Studies, is inclusion and integration of materials about non-Western women into our teaching and research. In essence, we need an affirmative action approach to the world to make one of the most open and energized fields today, that of Women's Studies, even better.

Teaching Western Literature From A Feminist Perspective

Carolyn R. Swift

Like most feminist teachers of early Western European literature, I am aware we have given the women and men in our classes few female models to whom they can relate. They might be able to see themselves as Hamlet, but surely few would want to find themselves in Ophelia. Whether as sons avenging their father's ghost or as a madwoman, they remain tied to the past and without a future.

For the last six years, I have been seeking ways to alter my courses to be meaningful to all students by including more women writers and by turning my students' attention to what the authors are saying about the relationships that mold people, the relations between women and men and between parents and children. As other teachers may unite their western literature courses around recurring concepts and common themes such as "the relation between mortal and divine," "the concept of justice," or "transcendental values," I have designed my course in Western literature at Rhode Island College to show how varied *genres* embody the "ideals and fantasies of women and men in the ancient and early modern world." Thus, my course is "concept-based and issue oriented" as Marie M. Mullaney urges that Western civilization courses should be.[1] My course considers the effects of our patriarchal traditions upon our imaginations and therefore upon our lives.

Rhode Island College requires students to read *The Odyssey*, a Greek tragedy, selections from Dante and Chaucer, a Renaissance text, and a play by Shakespeare. My reading list includes *Oedipus Rex, The Oresteia,* and Sappho and *King Lear* from Wilkie and Hurt's Western literature text.[2] I also give the students handouts from the writings of three additional women: the medieval authors Margery Kempe and Julian of Norwich, and the early seventeenth-century Scottish poet Elizabeth Melville.

Since every course must have boundaries, I remind the students that our perspective will be limited. Since our readings are from the early classical and Christian worlds, the course excludes all Oriental writings. Furthermore, because of time constraints we have practically no contact with the great ancient and medieval Arabic, African, and Jewish texts. I try to compensate for these omissions in my lectures by noting that trade brought all these cultures together and that each one influenced the others. When I introduce Homer, I point out that it is likely that Homer's oral tradition derived from the same type of oral epic

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that helped mold Jewish identity in the Torah. I note that the same oral poetic tradition in which Greek minstrels sang is still alive in African villages. There poets still recount their culture's roots in history and thus aid individuals to understand their own lives just as Homer did thousands of years ago. These living oral poets make it clear that we find our identity in our nations' epic traditions as well as in our individual family or in our own psyche.

I use the Old and New Testaments to make comparisons with the Greek stories we read in Homer and the playwrights. Pandora's box, Clytemnestra's betrayal of her husband have archetypal connections with the destructive woman in the myth of Eve. Later, when my course explores Christian culture through Dante, I am careful to point out that the Old Testament of the Christian is the Torah of the Jewish tradition; Dante recognized Christianity's debt to Judaism when he saved the Torah's partiarchs from the inferno.

To encourage the development of new viewpoints, I design my class to encourage students to look at themselves within the cultural patterns of another historic age. In the first weeks of Western Literature I, I always use daily events to illustrate the Greek cosmos. One summer when we were locked out of our room, the janitor who refused to open it became a hostile deity in mortal disguise. A student offered to become wily Odysseus, to see if he could trick this god into meeting our needs. The god was too smart for him, and I taught that class in the hall. As students arrived confused by Rhode Island College's maze at registration or by the fact that we were listed as scheduled in the wrong room, I asked them to think about trickster gods who speak in double messages. My continual insistence that we live in a Greek world amuses my students, but it also introduces them to the way another culture might interpret our experiences. As they briefly look at the world through an unfamiliar perspective, I am preparing them to look at their own experiences and their own traditions from a different viewpoint.

Most importantly, I relate every reading to their daily experiences in the modern world. In Homer's *Odyssey* we find the first woman a writer placed on a pedestal. As the class views Penelope, alone in her room, grieving for her absent son and husband, both of whom are wandering the world meeting kings, wise men, and beautiful women, I call attention to how old is the loneliness that women have experienced at home. The pedestal loses its attraction when you are isolated on its top. The separation of women and men psychologically appears continually in *The Odyssey*. Although Telemakhos cannot order the suitors from his home, he orders his mother to her room, the pedestal, and silences her as if she were child. My students from Rhode Island's many immigrant populations find this authoritarian male-female dynamic as familiar as they find the adventurous spirit required to travel to new lands.

Homer's epic presents the students with the opportunity to explore the dark reasons for male domination when Athena asks Telemakhos if he is Odysseus' son, and Telemakhos "thoughtfully" responds, "Who has known his own engendering? (I, II.251-58, p.143)" When I asked my students how they thought

a man would treat a wife if he had absolute power at home and were unsure whether his child were his own, a woman responded, "Tie her up." I pointed out that Telemakhos' fear of his mother's "parting curse" and belief in her ability to "call hell's furies" (I, l.142, p.152) also may explain male eagerness to control women. The faithful Penelope's passive acceptance of seclusion as she weaves and unweaves her tapestry raises an interesting discussion about the ways in which women are trained to accept male standards for themselves. I ask the students if they know anyone today who accepts such limitations. Of course they do, and often they are willing to narrate their own tales. When we note that Aeschylus attributes the source of human life to men, and not to women (*The Eumenides*, lines 665-72), I ask the students to read the story of Eve and Adam in Genesis and to compare the limits imposed upon women in the Judeo-Christian world with the limits imposed on Penelope and with those Aeschylus explores. The ancient world reveals the length of time that double-standards and subordination have existed for women.

The feminist teacher has to be careful to respect the fact that this discussion raises anxieties in students. I think it helped to free our discussions when I admitted that Homer's revelations about his male characters' indifference to women's feelings are threatening to me also since they lower my confidence that the world will value me as I see myself. I acknowledge that young men probably also find it difficult to look so closely at the patterns that they formerly would have described as pampering women. They begin to see that men in Western literature seem to have more freedom than women. Yet they also note that young men like Homer's Telemakhos or Aeschylus' Orestes are tied to meeting their fathers' needs for adventure and for revenge. These discussions raise serious questions about the roles that women play in the lives of men and that sons fill in their father's lives. By being as honest as I am able to be about my own family dynamic, I encourage the students to be open and honest in their discussions and in their writing for me. In various ways, I say, "Tell me about yourself as I am sharing myself with you."

Although most discussions of *Oedipus Rex* stress the pride of a doomed king, I introduce the students to Alice Miller's interpretation of Oedipus as an innocent child fated to suffer because of his father's attempted infanticide.[4] Some Western literature classes about *Oedipus Rex* introduced students to the debt Freud owed to the play; my class instead discusses recent attention to Freud's rejecting his own original discoveries about child abuse as he developed instead the child seduction theory and the Oedipus complex. The themes of the play and its plot become less strange as we talk about the way child abuse affects children all their lives and destines them too often to an unknowing abuse of their spouses and children. That was exactly the fate of Oedipus whose father died at the hand of the child he tried to kill and whose mother unknowingly slept with the child she did not protect. Fate in this play acts through horrifying family dynamics just as it often does in society.

The only work by Greek women included in my course is Sappho's poetry,

which at first surprises and then embarrasses the students. Most of them expect a woman's love poems to be addressed to men. I approach the lyrics matter of factly, assuming that women can love women. And as Sappho expresses her longing for her distant lover, I comment, "I know you have all felt this way when your boyfriend or girlfriend was away." I think that in view of the violence in the heterosexual families portrayed in the plays by Aeschylus and Sophocles, the students probably find Sappho's innocent love a relief; I hope the reading broadens their tolerance of difference. Because students often later compare Petrarch's love poems to Sappho's, Sappho's romantic feelings must soon seem familiar to my students. The comparison of course gives me the opportunity to remind the students that Sappho seemed to be writing about love for real women who had been part of her daily life; Petrarch in contrast "adored" Laura "hopelessly and from afar" (Wilkie and Hurt, p. 1586) when he saw her as embodying all virtue. Thus we explore again male idealization of women. My discussions of all these readings relate the medieval and renaissance humanistic traditions to our daily lives, and thus love poetry becomes an avenue for examining the sources of our contemporary romantic fantasies.

Elizabeth Melville's Renaissance poetic vision *A Godly Dream* forms an interesting companion to medieval Dante's vision of hell. Melville sees her own errors as clearly as Dante sees his and thus contradicts Dante's idealization that prevented his seeing women as his coequals in sin. Elizabeth Melville walks next to Jesus who is her personal guide through the dangers of sin, and thus she joins the ranks of the women in western literature who recognize themselves as complete human beings although men may not have acknowledged that humanity.[4] *A Godly Dream* also enables me to point out that women can value themselves in spite of having faults. They need not be the "angels in the house"[5] that society expects.

Chaucer's "General Prologue" stresses the Piroress' romantic name Madame Eglantine and the lust of the gap-toothed Wife of Bath as much as he stresses the frailties of men. However, Chaucer's views of these two women, both of whom are on a religious pilgrimage to Canterbury, differs from the self-images of the real religious women we read, Julian of Norwich and Margery Kempe. While Chaucer sees the Wife of Bath as lustfully seeking her sixth husband and implies the Prioress to be romantically flirtatious, Margery Kempe is fully aware that people *libel* women as sexually promiscuous. Furthermore, her fear of rape because men see her as a sex object as she travels throughout Europe[6] points to the ways this stereotype inhibits women. Even the anchoress Julian of Norwich sees the devil in the shape of a red-haired young man[7] rather than the traditional cloven-hoofed, non-human creature; even this cloistered woman feared male violence. I use the disparity between Chaucer's view of religious women and their view of themselves to point out that these women accepted their own feelings about themselves and rejected the stereotypes imposed on them; otherwise, they could not value their own ideas enough to set them down in writing.

The final reading, Shakespeare's *King Lear,* calls attention to the destructive

effects of patriarchy on families. King Lear and Gloucester never really know their children because as fathers they expect absolute obedience. Shakespeare shows his audience these fathers' insensitivity to children as individuals. Lear pointedly prefers Cordelia to Goneril and Regan, and Gloucester recounts in front of Edmund the blushes he has often felt about his illegitimacy. Lear's and Gloucester's abuse of their children's sensibilities has created a mirror-like insensitivity in their children. How otherwise could Edmund, Goneril, and Regan have become so unfeeling that they can destroy two old men? In this discussion I talk openly about how families today often need to heal their relationships. My own self-examination encourages the students to look at their lives honestly.

Influenced by Peggy McIntosh's view of the traditional analytic essay as barren,* I have added self-analysis to the analytic essays I am required to teach. I believe this assignment aids students in the double process of learning the tradition and learning oneself that is the primary function of liberal education. The students seek themselves in the works we read. "View yourselves as heroes," I ask them, "and then express your own experiences in the manner used by Homer or Dante. Did you ever face a terror as great as Odysseus' when he was in Cyclops' cave? Did you like Dante ever take a journey that helped you discover yourself?" As students answer these questions, they grow better acquainted with the Homer's epic style because they must use the epic epithet, the invocation to the muse, the varied Greek divinities, as well as varied rhythms of poetry or poetic prose. In addition and perhaps more importantly, the assignment increases students' awareness of their own courage. One student writing about her escape from an alcoholic husband described events that required more fortitude than Odysseus needed when he passed Scylla and Charybdus. And another remembered his fears and recognized his own heroism when he went to summer camp in a world that had not trained him to see a friendly dryad within every tree. He decided to add them to his life.

In a second part of the written assignment I require students to analyze the devices that they, like the great authors, use to express feeling. Their papers show them that analysis can be personally important, but they also demonstrate clearly that Homer's invocations are functional. Like Homer they too find in personification and symbolism ways to describe the one-eyed cyclopses in their own lives. They begin to discover that gods may indeed appear to us on our own journeys even though our contemporary society does not always recognize their disguises.

My course in Western Literature stresses that Western culture has subordinated women and thus has limited the lives of both women and men; the course asks the students to examine their acceptance of these limitations. I assume, rhetorically perhaps but also because my sons played football and climb mountains, that behind every football helmet is a brain sensitive enough to identify with women and heroic enough to help change this world now. I assume, rhetorically perhaps, that most women expect these changes to occur.

Perhaps I have simply been lucky or perhaps the atmosphere of my class

enables students to question more freely, but frequently my students ask questions that point out patriarchy's limits on men. One student asked why King Lear cried so much; "Men don't cry," he said. Only half of the class had ever seen a man cry. Another student pointed out that he had friends who hated their fathers because they, like Homer's Telemakhos, Shakespeare's Edmund, are pushed to deny themselves and to live out their father's fantasies. And when the students were discussing among themselves the possible symbolic significance of Circe's enchantment of Odysseus, I heard a woman ask a young man. "Do you think Circe represents female seductiveness?" The young man responded genuinely, "No, I mean that it may represent sensual temptation." He said, "The men are betrayed by their own weakness."

Because my classes encourage the students to find themselves within the traditions of the western world, their written work shows them heroically questioning the traditions and taking new looks at their roles. I feel as if I am successfully helping students to see their own lives as part of a long tradition whose future direction they will shape.[10]

FOOTNOTES

[1] "'From Plato to Pareto': The Western Civilization Course reconsidered," *The Journal of General Education,* 38 (1986), p.35.

[2] The text for Western Literature I, English 101, at Rhode Island College is *Literature of the Western World,* ed. Brian Wilkie and James Hunt, New York: Macmillan, 1984.

[3] According to the *Providence Journal,* 12/12/86, Dr. Jerrold Lee Shapiro of the University of Santa Clara reported in *Psychology Today* that "almost 6 of every 10 expectant or recent fathers have 'nagging doubts or fleeting thoughts'" that they did not father their newborn child. He interviewed 227 men between 1981 and 1985.

[4] Alice Miller, *Thou Shalt Not Be Aware,* translated Hildegard and Hunter Hannum, New York: Farrar, Straus, Giroux, 1984, pp.109-59.

[5] Elizabeth Melville, *A Godlie Dreame* (Edinburgh: Robert Charteris, 1606.) STC 17813. David Lang reproduced the poem in Scottish idiom and orthography in *Early Metrical Tales* (Edinburgh: W.D. Laing and London: J. Duncan, 1826), pp.xxviii-xxvi.

[6] Coventry Patmore, *The Angel in the House* (Boston: Ticknor and Fields; London: J.W. Parker, 1856.)

[7] *The Book of Margery Kempe,* ed. W. Butler-Bowden (New York: Devin-Adair, 1944) Book II, chapter 6, p.216.

[8] *Julian of Norwich. Showings,* tr. and ed. Edmund College and James Walsh (New York, Ramsey, Toronto: Paulist Press, 1978), The Long Text, Sixteenth Revelation, Chapter 67, p.311.

[9] Discussed in the keynote address to the Conference on Integrating Women's Materials into the Curriculum, Rhode Island College, Providence, RI, May 1986.

[10] An Earlier version of this paper was first delivered as a speech at a regional Conference on Integrating Women's Materials into the Curriculum, Rhode Island College, Providence, RI, September 27, 1986.

Oral Histories of Italian Immigrant Women

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Italian immigrant women exist in published works as part of the data in census reports, or as people who faced innumerable hardships in the slums and tenements of the Little Italy's of large cities, or as workers in the factories of industrial America. We know about them as a collection of humanity, a part of the mass of immigrants from many lands who confronted and often overcame a hostile environment. The image that persists of Italian immigrant women is that of male-dominated, illiterate, unskilled, fatalistic peasants tending to household chores.[1]

"She belonged to the most despised race among the immigrants," wrote Adriana Spadoni in 1912, "the one with perhaps the lowest economic standards." The southern immigrant woman, asserted Miss Spadoni, belonged to her husband "as much as his featherbed and the copper saucepan he brought with him from the homeland. As a thinking human being, acting independently, the southern immigrant woman does not exist. She obeys absolutely the will of her nearest male relative and he is driven by the concrete vision of the dollar."[2]

Despite new data that is available many writers persist in drawing from older materials and thus tend to perpetuate the stereotype of Italian immigrant women.[3] Among more recent writers Lopreato, Mondello, and Gamino have projected the image of a more diverse type of Italian woman and a more complex family unit with a substantially larger role for the woman in the family.[4]

The large majority of Italian immigrant women in America that we can account for through census data, labor commission reports, and other quantifiable information were unskilled or semi-skilled factory operatives. But there were other Italian immigrant women in America.

Since many of the immigrants of the turn of the century and the early twentieth century were not concerned with leaving behind a written record of their experiences, a methodology of getting to this information is oral history. Oral histories fill a vacuum. Even if one interviews women who were part of the labor reports, oral histories provide a means for understanding feelings, emotions, attitudes, and values, and also help clarify roles.

I decided to find out about Italian immigrant women in Rhode Island, concentrating on the Providence metropolitan area. Were these women dominated by the males of the family? To what extent did they act independently? What were their attitudes toward education, labor unions, politics? How did they fare in the United States? What did they do for recreation? How did they feel about the United States? How did they see themselves? It was their ideas, their attitudes, their assessments of their lives that interested me, for as individuals they seemed to vary greatly in their manner and in their ideals.

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The questions were easy, but how would I identify the women? Would they be willing to talk with me? How freely? Could I get a fair cross-section of Italian women in the greater Providence area?

I started with the women I knew — relatives, friends, neighbors. Then I turned to Italian parishes, examining their records and talking with the priests. I visited senior citizens groups in Italian neighborhoods and contacted the Providence School Department to determine how many Italian immigrant children were enrolled in the public schools, who they were, and where they lived. I did the same for the parochial schools in Italian neighborhoods of Providence.[4]

Identifying and locating the women was the first task. Getting an introduction to them was most important. I wanted to be assured of an interview and to establish a rapport with them. Italian women are courteous and hospitable, but they do not speak readily to strangers about themselves or their families.

Developing a series of questions came next. There was no point pursuing questions when answers were readily available in public records or in published materials. I spent a summer reading what had been written about Italian immigrants in general and about Italian women in particular to discover what questions had been asked, what answers were available, and what questions remained to be answered. I decided I had to double check some of the conclusions other writers had reached, especially if my experience suggested a different conclusion. My questions fell under such categories as: life in Italy; leaving Italy; settling in the United States; impressions of and experience in the United States; attitudes toward education, work, politics, and religion; recreation and leisure; and self-perceptions.

Then came the preparation for recording the interview on tape. Major oral history projects, like the one at Columbia University, provide guidelines for doing oral histories. They tell the interviewer to begin by finding out everything he can about the person he plans to interview beforehand. This is usually possible because persons interviewed for such projects are notable figures who have already made a mark in society. Thus, when the interviewer goes out with his recorder and tapes, he already has a profile of the respondent. He begins his interview at a point above zero.

While general guidelines are useful, they are not adequate for doing oral histories of Italian immigrant women. The interviewer is not dealing with public figures, but with persons who have often been in the shadows and who place a premium on privacy and for whom there is no biographical information. Further, one is dealing with persons whose primary language is not English. A new approach must be developed.

Let me turn to the problems I encountered and how I tried to solve them.

When I arrived at the interviewee's home, where most of the interviews were recorded, I talked briefly about the project and asked if I might record the conversation. I showed her the recorder and asked if she had ever used such a machine. Before I began the interview, we chatted with the recorder on. I then replayed the chit-chat so she could hear her voice. This trial run is most impor-

tant. Besides being great fun, it made for an easy relaxed atmosphere.

I followed an outline, which I kept in my head, and tried to keep the conversation on course while allowing sufficient time for the woman to develop her ideas.

At first I had decided to conduct the interviews in English, but I quickly discovered this was a mistake. Some of the women perferred to speak in their native tongue. Others struggled unnecessarily to express themselves in broken English and at times did not understand the questions. I abandoned the idea of using English when it became apparent that I could learn more if I let the women speak in whatever language they chose, whether it was Italian, a dialect, broken English, or a mixture. This meant, of course, that I had to brush up on my knowledge of Italian and transcribe those tapes myself rather than giving them to a secretary to transcribe. (More about the problems of transcription later.) Doing the interviews in Italian was most rewarding, and I strongly recommend it if the interviewee prefers to use that language.

Each interview lasted about sixty to ninety minutes. After the interview I played back part of the tape and asked permission to use the material and to donate the tapes ultimately to the Ethnic Studies Project of Rhode Island College for use by other researchers. Only one woman was unwilling to have her tape placed on file although she had no objections to my use of the information. She had made frank statements about her job, her employer, and the union, and she did not want this to become public knowledge.

Obviously oral histories have limitations. Certain kinds of information such as impressions, recollections, folk-lore descriptions of holidays and feasts, can be collected in this manner. Beliefs and ideas can be recorded on tapes. Often the tone of a person's voice or the inflection gives a clue about the person's true feelings. On the other hand, the very fact that one is speaking for the record on a tape may inhibit full and free discussion. In one case, for example, after we had finished the interview and were enjoying a cup of coffee together, the interviewee told me the real reason her father had returned to Italy. She said, "I would not want that on tape, but I'll tell you now that I have met you and know you will not repeat it."

Historians must always analyze information; but I think the difficulties are greater when one uses oral history. The intervieweee does not know in advance what specific questions will be asked and may not have accurate information. Further, her answers are usually her first thoughts. Had she time to reflect, she might answer differently. Analysis is also complicated by the fact that the researcher does not have all the materials sprad out to review systematically unless each tape has been transcribed and indexed with a counter. In addition, the sound may be poor and words may be lost or misunderstood.

Transcribing tapes requires particular skills and knowledge. The transcriber must be familiar with the expressions, vocabulary, and accents of immigrants. This is a tedious, time-consuming, and expensive process. The services of a skillful secretary are absolutely essential. No amateur typist will do.

What did I learn about Italian immigrant women in metropolitan Providence? The most important single finding is that they are a more diverse group socially and culturally and a more complex group than any published works suggest, whether they are the "old" immigrants in their eighties and nineties or the "new" immigrants who came after World War II.

My sample included women who came to the United States between 1913 and 1977 and who ranged in age from twelve to ninety. Among the eighty and ninety year olds are women who established businesses from dry goods stores to markets to dressmaking and alteration shops, and even a macaroni factory (with her husband). In this group were also professional women such as doctors and club women; women who wrote poetry; formed eclectic cultural societies to promote the Italian heritage, to discuss literature, and to continue to speak and to write "the language of Dante." Although many of the generalizations and stereotypes of Italian immigrant women are more nearly descriptive of older immigrants, these generalizations fail to take cognizance of the talents and abilities of these women.

The women who came since World War II are a more mobile group. While they tend to live in or near Italian neighborhoods, they are not as insular as the earlier immigrants. Unlike the older women, who never returned to Italy, the newer ones go back and forth to Italy frequently. Low, off-season air fares make this possible as well as a more affluent lifestyle.

More of the newer immigrant women attended colleges in Rhode Island after they arrived here. They had come as young girls with their families, leaving Italy after the devastation of the second world war, and continued their education in the United States.

Among the disappointments of the women who came after 1945 was the poor reception they received by the Italians who had come earlier. Instead of extending a welcoming hand, the older immigrants were neither friendly nor helpful, for they saw the newcomers as "greenhorns." On the other hand, the newer immigrants, who were generally better educated than the older immigrants, found they could not understand the old dialects, hence the poor communication.

There were other differences between the "old" and the "new" immigrant women. The "new" immigrant became a citizen as soon as possible. The "old" immigrant dreamed of the day she might return to Italy and delayed becoming a citizen. Another difference was in their church-going habits. Contrary to popular belief, the "old" immigrant women were not regular church-goers, but they did have faith.

They were more nearly alike in their attitudes toward politics. Most of the women were non-political. They voted but were not immersed in the issues of the day. Nor were they ardent supporters of labor unions. They joined labor unions if they had to, but they would rather work than risk losing a job by demanding higher wages.

When they were asked whether they saw themselves as Americans or as Italians, they paused to reflect. Most of them answered, "I see myself as an

American—in my way of thinking, the habits of working, in the hectic pace of life." But as one woman so eloquently expressed the thought, "There are two different phases of my life. I was happy as a girl growing up in Italy. As a woman I am happy here. I think I will remain an Italian all my life. Perhaps the values of my parents. I feel American because I work in an American environment."

Almost unanimously they said they would never return to Italy to live there permanently because they loved America with its freedoms and opportunities. At the same time they spoke of those they left behind. "It was beautiful with the people you loved.. Sometimes I feel like an orphan. Part of me is there and part of me is here. I miss my sisters. I never know if I'll ever see them again. I did see my parents before they died. It's too much suffering to leave your country. I am well-adjusted now."

Italian immigrant women are a diverse lot. They cannot be easily categorized. While some generalizations can be made about them, the differences among them are significant. The women are individuals, reacting and responding differently to their experiences in the United States.

More work needs to be done to sort out which experiences were common to all immigrant women from those that were peculiar to Italian immigrant women; which experiences relate to social class rather than to ethnic considerations; which experiences reflected women's roles in the nineteenth century and which are more in tune with changes in women's roles during the twentieth century as opposed to roles of Italian women. We need to examine the less visible aspects of the Italian immigrant woman's experiences—goals, values, interests, social class, or simply circumstances that made the difference. We have just begun to look beyond the obvious. Much remains to be done if we want to understand who these women really are. Oral histories are a way of getting beneath the surface.

Footnotes

[1]For statistics on the number of immigrants in each occupation by race or people see *U.S. Immigration Commission 1907-1910,* Arno, 1970 (c. 1957), v. 1 p. 835 and v. 3 pp 131-135. See also Imre Ferenc i, *International Migrations,* Arno, 1970 (c. 1929), v. 1. p. 833.

[2]Adriana Spadoni. *Collier's* Mar. 23, 1912.

[3]Valentine Winsey. "The Italian Immigrant Woman Who Arrived in the United States before World War I" in Francesco Cordasco (ed.) *Studies in Italian American Social History,* Rowman and Littlefield, 1975. Also Thomas Kessner. *The Golden Door,* Oxford, 1977, p. 72.

[4]Joseph Lopreato. *Italian-Americans,* Univ. of Texas, 1970, pp. 58-60. Also Humbert Nelli. *The Italians of Chicago, 1880-1930,* Oxford. p. 77. Also Richard Gambino. *Blood of My Blood,* Doubleday, 1975.

Journey for Our Times: *Their Eyes Were Watching God*

Dr. Suzanne Carroll

Zora Neale Hurston's *Their Eyes Were Watching God* features a woman in the early twentieth-century South who realizes her dream after may long turns and tortuous windings in its pursuit. "The dream is the truth," says the protagonist Janie Crawford when she returns home after her successful search. Her odyssey is that of an American black woman but every woman can identify with it. And men can emphathize with it as well. This rediscovered American treasure is a major literary work, Hurston belonging in the company of such contemporaries as Willa Cather and Ernest Hemingway.

A leading figure of the Harlem Renaissance between World War I and II, Hurston was an anthropologist, as well as folklorist and novelist. She published four novels, fifty short stories and essays, two books of folklore and an autobiography. Reviewed in *The New York Times Book Review,* featured on the cover of *Saturday Review,* recipient of a Guggenheim award, Hurston struggled throughout life to make a living while writing. This Barnard graduate held numerous jobs as waitress, manicurist and maid. In 1950 when one of her stories was published in the *Saturday Evening Post,* she was working as a maid dusting the library while her mistress was reading her story. Alice Walker pays tribute to Hurston's inspiration. She placed a tombstone on her unmarked grave in Florida, citing her as "A Genius of the South."[1]

Her best novel, *Their Eyes Were Watching God,* belongs to the canon and students respond to it well. Focusing on woman as questor, it is an initiation story in which a girl eventually achieves self-knowledge and fulfillment after a long search. Janie at 16 goes on a literal and a figurative journey and breaks through cultural bonds on her own terms. Though published in 1937 and set in the early decades of the twentieth century, the novel is contemporary as a student in my Introduction to Literature class attests: Janie is "a woman ahead of her time. She's not very educated but seems to be quite intelligent and full of what could be considered modern ideas regarding personal freedom, the rights of women and the status of the Negro in America." Other quotes from students will be taken from this course, excerpted from short papers.

This ordinary protagonist was one reason I chose the novel, coupled with its literary merit. Its characterizations, drama, humor and imagery enable it to be read on many levels. But most important is its positive image of the protagonist as a person. It deals with women and minorities as people in their own

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right. It is one of the few literary texts in which the woman is not a victim but transforms her difficult experiences into self-awareness and contentment. It is unusual in representing a "Phase Four" experience, according to Professor Peggy McIntosh's Phase Theory paradigm for curriculum development presented in the first Rhode Island Workshop on "Integrating Materials About Women Into the Curriculum."[2] McIntosh's diagram depicts the narrowness and limitations of the educational menu today excluding so often the lives and concerns of women and minorities, as well as ordinary lives of most people. Her first two phases exclude women or treat only the elite or exceptional woman. Phase three treats women as "problem" or victim, the position of women characters or protagonists in most novels, e.g., Kate Chopin, *The Awakening* and Henry James *Daisy Miller*. Phase Four, however, deals with ordinary characters, though Hurston's treatment is extraordinary, and adds a needed balance to the curriculum. The novel stands on its own merits: its unique dialect captures a vibrant black culture and its insights erase all color lines.

Despite its unique setting in an all-black Florida town, the focus centers on the protagonist's conflicts as she grows in consciousness and takes on the world. She gives up her early "waiting pose" of watching from the gate—a repeated motif—and marches out to explore. On one level the novel explores Janie's search for her dream of love with three men she married at various stages of her life. The first, Logan Killicks, she married at 16, persuaded by her grandmother, a former slave, who sought security for her granddaughter with a man who owned 60 acres. After this brief union lacking love, she married Joe Sparks, who wanted to be a "big voice" and spent 17 years with him until his death. Though he showered her with possessions, she was miserable playing a role of mayor's wife on a pedestal. Ironically he isolated her from the community under the pretense she was above the others. The restrictions he imposed on her carried the mark of his possession. Nevertheless, she learned much about herself and her world as she bided her time.

The third marriage with Tea Cake Woods brings about Janie's flowering. With this itinerant laborer and gambler, she lived a short but love-filled life that ended violently. But her loving relationship with Tea Cake strengthened her. She gained enough self-knowledge and confidence farming with him in the Everglades to return home, where she had formerly lived as the mayor's wife. But her homecoming signaled an independent and changed woman who would take part in the community according to her own lights. Her dress dramatizes her transformation. She left town in a blue satin dress to marry the younger Tea Cake. She returned in muddy overalls, symbolic of her field work with him and her new self-possession.

Students, in their discussions and written responses to the novel, dealt with the stages of Janie's growth: the experiences that helped her understand herself better and relate to the community. A major theme that surfaced was the value of making one's own decisions, following one's own goals and dreams. Janie resisted marrying Logan but succumbed to her grandmother's "wisdom."

However, he did not fulfill her dream symbolized by the 'pear tree" in bloom, her first conscious search for love as she leans on the gate and looks down the road. Her grandmother's life as a slave tempered her outlook, leading her to protect Janie. Nanny feared Janie would be ruined like the child's mother, who had been raped and then turned to drink, finally running away. She did not want Julie "to be used for a work-ox and a brood-sow" (31).[1] But Nanny's dream did not fit Janie. The grandmother who worked so hard to bring Janie up had visions of "colored women sittin' on high" (32), the pedestal image recurring in Joe Starks' wishes for Janie (though the motivation differed). In Nanny's world the white man's burden ends up on the black woman's back. The white man throws the load on the black man who in turn picks it up. But he does not tote it: he hands it to his women. Nanny explains to Janie with another major symbol, the mule: "De nigger woman is de mule uh de world" (29). Logan and his 60 acres will shelter Janie from that fate, Nanny hopes.

Of the many themes on love and marriage, one emphasized was the priority of love over wealth or security as dramatized in the vast difference between Janie's relationship with her second and her third husbands. Jody, the mayor and owner of the general store, concentrated on asserting his power over the town and over his wife. Students remarked the difference between domination and love and emphathized with Janie's struggle to maintain her sense of self in such an environment, while Tea Cake, also the center of his community, shared everything, bringing out the best in Janie to make her more independent. A related value students stressed was the distinction between love and marriage: the ceremony does not necessarily fulfill the dream of love or end the sense of loneliness. Janie's experiences with Jody and with Tea Cake dramatize the difference mutuality makes.

One male student commented that Janie's relationship with Tea Cake showed "a mating of sympathies and understanding and respecting each other."

A third value students found significant revolved around working through adversity by keeping faith with one's dreams and goals. One man said, "to experience the greatest love, she had to open her heart to the greatest sorrow," referring to the terrible death of Tea Cake and its harrowing aftermath for Janie. The women in the class seemed most attuned to Janie's suffering as she realizes how Jody is using her. He restricts her to suit his jealousy or add to his reflected power—making her wear a head rag in the store to hide her beautiful hair and insulting her when she made mistakes with others. Characteristically he berates her: "Someone has got to think for children and women and chickens and cows" (110). Later after he slaps her for a dinner he did not like, Janie suddenly understands he wants her submission. She becomes aware of her own emotions and the state of her marriage: "something fell off the shelf inside of her." It is a major epiphany. She realizes she "had an inside and outside" (111-112).

The equality in the marriage with Tea Cake evoked the most responses from the men. They cited his teaching her to play checkers (a game only for men at Jody's store) and most significantly his instructing her to shoot a rifle. Though

she became a better shot than he, this was not an issue for Tea Cake. As one man affirmed: "He treated Janie as a person and an equal partner in marriage.... Janie enjoyed working in the fields with Tea Cake and did not miss the wealth she once had."

The novel demonstrates that "growing up" takes many decades, that maturation is a slow and uneven process. One student registered surprise that it took half her life to realize who she was. Others discovered that new beginnings were possible later in life (Janie married Tea Cake in her late thirties and began another blossoming phase of her life at forty as the novel ends). A perceptive male student concluded that only after Tea Cake's death did Janie become a person in her own right, even though she felt sorrow for his loss. "She was reborn and it was the best feeling of her life," he said.

Reactions to the conclusion—to Janie's life after Tea Cake's death—ranged widely. A number adopted the conventional view, i.e., that her life was over though she had the memory of a great love. But most saw it as Janie's final stage of growth. One woman labeled her return to her home in Eatonville as the moment when she reached "true self-actualization." Now Janie was able to talk in her terms about her beautiful relationship with Tea Cake because "she knew who she was as a person. She had a clear logical inner knowledge." A male student summarized the ending: "We see Janie grow and become an extraordinary woman independent and full of life."

Many elements of the novel were barely touched on in this first time teaching it to an undergraduate introductory class. In the future I will focus more on the black culture, especially reflected in the characters' speech and story-telling. In fact, story-telling is central to the novel. Structurally, the book is Janie's story of her life told to her friend Phoeby the night she returns home from the Everglades. The townspeople judge her by her overalls thinking Tea Cake has jilted her. But Janie's real story, which she is just comprehending, is one of victory, of realizing a dream. She has finally found her voice and named her experience. Jody had tried to silence her on many occasions, forbidding her to join in the community story-telling, the picture-making rituals which created the town's culture. Earlier when she grasped Jody's strategy to keep her down, she found a voice to answer his belittling. She found courage to name what was happening: "You don't know half as much about us as you think you do. It's so easy to make yourself out God almighty when ya ain't got nothin' tuh strain against but women and chickens" (117). But eventually she is able to frame her own story because "Phoeby's hungry listening" (23) provided the responsive audience. At the conclusion Phoeby acknowleges the story's power: "Ah done growed ten feet higher just listening to you" (284). This suggests that an effective assignment would be students' stories of selected incidents that capture the essence of their odysseys.

Hurston's dramatic use of symbolic patterns represents another highlight of the novel. It etches Janie's transformation effectively. For example, the threshold or "gate" image dominates in the beginning of the story when Janie is "waiting

for the world to be made" swinging on her grandmother's gate (25), or later when she prays, "Ah been waitin', Jesus. Ah done waited uh a long time," thinking Tea Cake had deserted her (180). But at the end, the protagonist explains, "I was fumbling around and God opened the door" (236). She tells Phoeby she had "been to the horizon and back" (283). The imagery reveals her wholeness despite the recent violence of floods, Tea Cake's death and her own court trial. She had gone beyond the gate and followed her dream and at the end rejoiced and "pulled in her horizon like a great fish-net" (286). Young adults, and older students as well, hover on thresholds and dream dreams, responding to this journeying beyond the gate.

FOOTNOTES

[1]Robert E. Hemenway, *Zora Neale Hurston: A Literary Biography*, Urbana: University of Illinois Press, 1977, 3-7.

[2] Peggy McIntosh, Workshop Rhode Island College, May 18, 1986.

[3] References to the novel are from the University of Illinois edition, 1978.

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Hurston, Zora Neal. *Dust Tracks on a Road: An Autobiography*. New York: Lippincott, 1942.

Hurston, Zora Neale. *Their Eyes Were Watching God*. Urbana: University of Illinois, 1978. (© New York: Lippincott, 1937).

English Composition: A Thematic Approach to Writing

Pauline Woodward

College instructors dream of achieving the perfect course design. Perfection eludes us, but we continue the task, laboring to find the formats that will accommodate a variety of learning styles, stimulate students' thinking skills, and encourage them to make meaningful connections between the various disciplines and between academic learning and life experiences.

At Lesley College, the challenging task for me as an instructor in composition is to help students develop the literacy skills they need for academic writing, professional communication, and personal expression in a one-semester course, the only required writing course in the curriculum. This account of the development of gender-based writing assignments in a composition course demonstrates the close connection between topic and verbal facility. More than half of the students in my English 101 course record that their writing improved as a result of the female-centered topics assigned in the course. Two students whose writing ability showed weaknesses in topic development and structure made significant progress in these skills as a result of their engagement with topic; the women whom they chose to write about inspired them to work for clarity and precision.

There were 485 women enrolled in Lesley College's Undergraduate School in the fall of 1986. Nearly all of the 128 entering freshmen were of traditional college age, coming directly from high school, most of them white, from middle class backgrounds. Overwhelmingly committed to service, Lesley College undergraduate women choose to prepare for careers in education, human services, or management. The entering class of 1986 had mean scores on the SAT's of 420 in the verbal portion, 410 in math, and 43 in the Test for Standard Written English. Forty-two per cent of the entering class were in the upper half of their high school classes; seventeen per cent were in the first quintile in class rank. Of the 128 students who enrolled, 20 were special acceptances in a study skills program. This profile of entering students has not changed significantly in the last five years.

Literacy skills are very poor among the entering students. They lack confidence in themselves as writers; they don't believe they have anything to say. Further, they have no coping strategies to take charge of their own writing. As a composition instructor, I identified the main task as one of empowerment: how could I help students gain control over their communication skills and how could I help them to use writing as a way to develop a sense of self? Traditional course set-ups were not helping the students to achieve these goals. Despite peer editing

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and periodic conferences, students were not energized by their writing. I became increasingly frustrated by students' failure to achieve self-actualization. The spark that would engender creative power and ultimately unleash language limitations was not present in these beginning writing classes.

Finally, four years ago, I decided to introduce gender-based reading materials into the course in the hope that reading about the lives and experiences of women would stimulate students to make connections with their own lives and thereby generate meaningful writing topics. If students could feel some passion about their writing topics, I reasoned, the unblocking that needed to occur would liberate students to write! Over the course of several semesters I hung on to this theory in a long and sometimes painful struggle to help students investigate the connections between reading and writing; between the lives of daughters, sisters, mothers, grandmothers, and aunts; and between experience and self-definition.

Beginning in the fall of 1983, I incorporated readings about women into the course and encouraged students to free-write in class on issues emerging from the writing, hoping to help them discover connections to their own lives. It was difficult to find a text that worked. I tried a rhetoric/reader designed to raise consciousness about the status of women's lives, Shirley Morahan's *A Woman's Place: Rhetoric and Reading For Composing Yourself And Your Prose,* (Albany: SUNY, 1981). The readings in this wonderful text bewildered my freshmen. They were not empowered; they were paralyzed! Beginning students in this course were not ready for Adrienne Rich's powerful essay, "When We Dead Awaken: Writing as Re-Vision." They were not ready to see the connections between their own lives and Rich's statements about inventing the self through writing. The essays in this text were too abstract and theoretical to have an empowering effect on beginning writers. They needed published work that was more concretely related to their own experiences.

Next I tried an historical approach with Alice Kessler Harris' text, *Out To Work: A History of Wage-Earning Women in the U.S.* (NY: Oxford, 1982). The plethora of facts and statistical data in this wonderfully rich history of working women in America blocked the connections I hoped students might make with the women who labored both at home and in the workplace in the early years of our country. Only the most able students were capable of linking the experience of the foremothers to their own working lives. One exceptional paper explored the behavior control techniques exhibited by the textile mill owners in Lowell, Massachusetts, during the first half of the nineteenth century. But, in general, the papers tended to show narrow interests and to lack the excitement of connecting and commitment. Clearly the readings and discussions were not tapping students' experiences to generate the mother lode of writing topics that I believed existed in their lives.

Finally, I hit upon the idea of combining reading from other women's journals and assigning journal entries in response to the readings. I used *Ariadne's Thread: A Collection of Contemporary Women's Journals* by Lyn Lifshin (1982)

and students' published essays in the collection, *Student Writers at Work And In the Company of Other Writers* (Sommers and McQuade, 1986). I also sent students out into the community to interview women in careers that interested them and to attend events like an artists' panel or film screening during Women's History Week. I encouraged them to read news articles about women in *Ms. Magazine,* distributed to the members of the class free from the publishers. Students' journals began to fill up with fears, hopes, and dreams; there was less self-consciousness about the explorations they conducted into family relationships and school or work experiences after reading the testimonies of women whose writing recorded the successes students hoped for and the failures they feared in their own lives.

Because students who are assigned to my course don't have a choice of theme—upon registration in my section they are launched into an exploration of women's issues whether they want to be or not—I tried to make sure that there were options in the writing assignments. Students wrote four essays in multiple versions, three shorter pieces from six possibilities, a mid-term essay in class, a final exam, which double-counted as one of the four essays, and a research paper. Of these writing products, one of the four essays, the research paper, and three of the six shorter pieces were on female-centered topics.

Readings in *Ariadne's Thread* and *Student Writers At Work* and journal writing in response to the reading preceded the first drafts of the essays. The topics were as follows:

—a job experience
—an influential woman in the students' life
—an argument on any issue
—an aspect of family life or a rite of passage

The essay topic I want to concentrate on in this discussion concerns the influential woman. For this assignment students were to write about women they know personally, females who exert a strong influence on them, either at the present time or in the past. The pre-writing journal entry topics encouraged students to consider both positive and negative influences. I have chosen two papers, one by a student who wrote about Christa McAuliffe, who was her teacher at Concord High School in Concord, New Hampshire, and the other by a student who wrote about her Aunt Bonnie, whose behavior caused some confusion and conflict to the writer. Audrey, whose paper was on Mrs. McAuliffe, had so much to say that she wrote page after page and version after version until she was fully satisfied that she had faithfully presented the inspiration her teacher meant to her. The other student—we will call her Alice—delayed the assignment until semester's end, first because she didn't think she had anything to say, then because she couldn't identify an influential woman in her life, and finally because she felt guilty about presenting her Aunt Bonnie, who was the "bad girl" in the family, in an unfavorable way.

Not surprisingly, Audrey, who was so determined to present her beloved teacher as both human and heroic, succeeded in breaking through very real structural problems by the time she finished her final version. Curiously, Alice, the student who struggled with the assignment throughout the entire semester, emerged from her topic conflict with a remarkably coherent and full piece of writing on her second draft, one that was relatively fee of the tangled sentences and convoluted syntax that had marked her work from the beginning of the term. When Alice was ready to write about her Aunt Bonnie, she presented her ideas with clarity and certainty. Each student reacted very differently to the assignment; yet each ultimately used the writing opportunity to interpret a female influence in her life. In each case, a heightened sense of self and increased confidence resulted from the experience of writing about an influential woman.

Audrey's essay, entitled "A Pioneer," reveals her teacher in space as a warm, humane individual who was devoted to her family, friends, and students. The paragraph that I quote from Audrey's paper shows that she also saw Christa McAuliffe as a professional model whose classroom style could stimulate students and motivate them to do their best:

> Mrs. McAuliffe's enthusiasm, excitement, and joy from living carried over into her professional life. It is hard to keep things interesting in the classroom at all times, but I must say that I was never bored in her class. Mrs. McAuliffe got so excited about every event possible, her students could not help getting excited either. She could make an ordinary film strip exciting. My class constantly complained about being tested. Instead of developing the stubborn attitude of "You are going to be tested whether you like it or not," Mrs. McAuliffe, all bubbling with excitement, informed us that tests were challenges for teachers. They told if students were learning from their teachers. Students must help teachers improve. I studied for all of the tests she gave, and I know that everyone in my class did also. Mrs. McAuliffe's enthusiasm and excitement were major factors in her popularity as a teacher, as was her concern for others. Mrs. McAuliffe was a great teacher because she loved what she was doing. Teaching was not a job; it was her life—a challenge to be met every day, a way to communicate and a way to help people. When her students were successful, she was successful. In death, her importance has not diminished. ("A Pioneer," version 4, May 1, 1987)

Although Audrey does not specifically state that Christa McAuliffe influenced her career choice, it is evident that McAuliffe's example will have an impact on Audrey's development as a classroom teacher. She records her engagement with her subject in her own evaluation of the effort:

> This paper was very difficult for me to write, because of the woman I wrote about. I have given a lot of interviews since the accident, but this was the first time I sat down and wrote about Mrs. McAuliffe. The kinds of things I included in this paper are very personal—they are the ones that reporters don't know of. It surprised me! I thought I forgot half of the stuff I includ-

> ed in the essay. Even though it was difficult to write, I am glad I did. It made me feel a lot better. I like my end product. I think that I have done justice to Mrs. McAuliffe. (Commentary after Version 3, March 5, 1987)

Significantly, Audrey records her satisfaction with her work. Not only has she paid tribute to a much loved woman in her life, but also she has used the opportunity to grow as a writer. By the time Audrey finished the fourth revision, she had worked through some real structural problems, particularly at the paragraph and sentence levels. Given to short, undeveloped topics at the beginning of the course, Audrey is motivated in this piece of writing to sustain a full multi-faceted development.

As she notes, she has presented a side of Christa McAuliffe that reporters don't know about; she has used her unique knowledge to insure that her teacher and friend will be understood in a private way, distinct from the public communications about the first teacher in space. The understanding revealed in Audrey's last paragraph of the essay is remarkable for its statement about the relative meanings of death and life and the conditions we impose on our heroines:

> With determination comes perseverance. It is a hard quality to develop, but it was present in Mrs. McAuliffe. She never gave up, she worked hard, and she did not get discouraged. She fulfilled her dreams of becoming the first teacher in space and leaving an important mark on society. Perhaps her image would not have been as strong if she had gone up in space and then returned to the classroom. But in death, Mrs. McAuliffe taught us about life, about taking chances, about fulfilling dreams, about not taking people for granted, and most importantly about being happy and content with oneself. ("A Pioneer," Version 4, May 5, 1987)

Writing about Mrs. McAuliffe, who is both a personal and professional model for Audrey, gave her a chance to mourn the loss of a good teacher and friend and also empowered her to consider the legacy left by a heroine from her own life. It is no wonder that Audrey's language facility grew to match the challenge before her.

But what does a student who has no heroine in her life do when she is assigned to write about an influential woman? Unlike Audrey, who poured her ideas out onto the page, Alice was unable to write a single word about her subject so anxious was she about revealing her Aunt Bonnie as a negative influence in her life. Finally, close to the end of the term, Alice decided that she wanted to complete her assignments and inquired whether she could use a negative female influence in her life. Although I had assured the women in the class that they should not feel restricted to positive influences, Alice had studiously avoided the assignment because of her ambivalence toward her aunt. In her essay, Alice begins by sorting through the issues in the challenge to identify an influential woman:

> There are few women whom I have been influenced by. Mothers and grandmothers always make the perfect figures. However, they are just authority

> figures to me. I see people who have done so many good things that I feel as though I cannot resist being influenced by them. That is where it has been hard for me to write this paper. I want to look to a different side of the influential woman in my life.
>
> The woman who most influences me is my Aunt Bonnie. Bonnie is a favorite of mine in the family because she is the closest female to my age. She is 24, only six years younger than me. Bonnie has been a positive influence on me as I look to her mistakes as lessons for me in the future. ("An Influential Woman," May 5, 1987)

Alice takes the reader through Bonnie's attempts to be independent, her two failures in marriage, and the birth of her child shortly after the second marriage, the sentences clarifying the meaning Bonnie holds for Alice. As her command of the subject grows, there is a concomitent command of language. The writer's assessment of Bonnie as a negative role model has come from a discriminating look at the facts of her aunt's life. It seems evident that Alice has ultimately used this assignment to sort out ambivalent feelings toward her aunt, whom she personally likes, yet whose actions she must reject. Alice's last paragraph brings new insight into the relationship with her Aunt Bonnie, one in which Alice, though the younger of the two women, can define the limits of her aunt's influence without betraying the affection she feels for her:

> I do not think my Aunt Bonnie will ever learn. I look to her as a friend but never for advice. In her 24 years of life I don't remember her ever growing up. I have learned from her life full of negative experiences. I must live my life just the opposite. I have been conditioned to be independent when it is time. I assume the time for my independence will come looking for me. I guess if anything comes out of my experiences with my Aunt they should be for her. She does not realize what she has taught me about myself through her and that I do not disrespect her for what she has done, but rather I would like to be there to give her some of my own advice. Maybe someday Bonnie will write a book titled "My Influential Woman: My Niece Alice." Thanks, Aunt Bonnie! ("An Influential Woman." May 5, 1987)

As Alice clarified her understanding of Bonnie's presence in her life, she grew stronger in her ability to write clear sentences. She emerged from her topic conflict with a coherent piece of writing, one that she could live with for its resolution of a relationship. When Alice handed me the paper, she said she was satisfied that she had done justice to Bonnie without betraying her.

Other students in the class used the gender related topic assignments to gain greater understanding of themselves in relation to their families and culture. One student used the research paper opportunity to come to terms with the role she would be expected to play as a wife and mother in a Jewish family. Through extensive research, Paulette discovered that the Jewish woman has mistakenly taken on the double burden of transmitter of culture and family wage-earner.

Uncomfortable with the conflicts of the Jewish female role models in her family and among her parents' friends, Paulette pursued the expectation that Jewish women were required to be responsible for seeing that the children remained Jewish and, at the same time, contributing substantially to the family's funds. She found that Jewish men have always reserved the function of preserving and perpetuating the culture in the young and that the women do not need to feel conflicted or guilty about not doing enough to keep the children steadfast in the religious observances and practices. Paulette's own liberation resulted from the writing of her source paper. Visibly energized by her findings, Paulette's writing helped her to understand that the traditional role of the Jewish woman in the family need not bar her from full participation in the world, that participation negotiated on the personal skills and desires of the individual and not dictated by a cultural expectation, which might be flattering in its assignment of the role of culture bearer but which has no basis in the real power structure of the Jewish family.

Students took time and care to register their evaluations of the course. Of the 18 women who returned course evaluations, 10 reported that writing about an influential woman was a positive experience. The remaining eight registered varying degrees of dissatisfaction with the topic restriction. One student perceived connections between the journal reading and her own writing:

> I really enjoyed the theme of women's issues. I am very interested in women's issues and the opportunity to explore them excited me... I especially liked *Ariadne's Thread*. The journals by women in this book were fascinating. I really learned a lot about their lives and experiences. I also looked at the women's writing styles and tried to see how they varied.
>
> I really liked doing the essay on the influential woman. I think the essay should have been the last one and the final. Everything else was a build-up to it, and that was good, but I think we needed more preparation for that essay. This essay really made each of us grow because we all identified an influential woman and had to explore why she was influential.
>
> I have never had an English course that focused on women, and this course was an exciting change. (Student evaluation, ENG 101, Lesley College, spring 1987)

From this report and others which try to relate the journal reading and the writing on the influential woman, the consensus seems to be that the personal journals have a positive influence on this writing assignment. Reading in the personal journals is one of the discovery tools that helps to unblock student writing.

It may be, as the student evaluator suggests, that an extended paper on one woman's life—an extension of the influential woman piece—should have more preparation in the pre-writing stages. If it were the culminating essay in the course, it might be staged as a double essay assignment, the first being a regular essay in multi-versions and the second a research effort if the subject of the

paper warranted that sort of treatment. Clearly the next change in the design of the course will be in the preparation for the influential woman paper. Since students have highlighted their writing for this assignment, it would seem to be the next curriculum study effort to undertake.

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Syllabus Revision: American Government

Maureen Romans

In May, 1986, I began attending Rhode Island College's three-part series on "Integrating Material about Women into the Curriculum" in an effort to bolster my American Government classes. At Rhode Island College, American Government is an introductory course that most of the enrolled students take to fulfill a general education requirement. Consequently, the students are drawn from all majors with an equal distribution of men and women. As required by the Rhode Island College Catalog, most of the course focuses on our national political institutions—the Constitution, political parties, Congress, the Presidency, and the federal courts. My concern was that I seemed to say little about women and their role in government and politics except to point out how underrepresented women are in decision-making positions. This type of factual material would be followed by a discussion of whether this absence makes a difference in public policy, or data would be presented to show that when President Carter appointed an unusually large number of women, blacks, and Hispanics to the federal judiciary, the quality of these judges were equal to the choice of President Reagan, who has recruited his nominees from more traditional backgrounds.[1] Another tack I had used to introduce more material on women into the course was to hold debates on Supreme Court decisions on abortion and affirmative action. These debates made the students more thoughtful about their positions on important issues and more aware of the impact government decisions can have on their own lives. An added benefit was that every student participated as even the most quiet members of the class found it hard to remain silent on such controversial topics. Nevertheless, although these methods had succeeded to a certain extent, I thought more could be done and began attending these seminars to search for new ideas and approaches.

Based on the material presented over the past year, I have revised my American Government course in three ways. First, to add more women's voices to the course, each student was asked to read a book about American government from a list of suggested titles that included political biographies, memoirs, novels, campaign reports, and studies of Supreme Court decisions. Although these books were not exclusively about or by women, women authors were well represented on this list. For example, all of Elizabeth Drew's work, Fawn Brodie's psychohistory of Richard Nixon, Doris Kearns' *Lyndon Johnson and the American Dream*, and Betty Glad's *Jimmy Carter* were included. Books about women active in politics were also on this list. A sample of these titles would include Shirley Chisholm's *Unbought and Unbossed*, Bella Abzug's *Bella!*, and Rosalynn Carter's *First Lady from Plains*, which contains a masterpiece on how

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to organize a successful campaign for the Presidential nomination. Many of the students, especially the women, did select books by or about women with Geraldine Ferraro's *Ferraro: My Story* being the most popular choice.

To offset the anticipated groans about having to write another "book report," students were requested to compare the real world view of politics presented in their chosen book with the more theoretical views expressed in their textbooks and in my lectures. In short, the students had three voices for contrast—the textbooks, mine, and their outside reading. From the students' point of view, the attractiveness of the assignment was that it gave them a chance to critique my theories and lectures as well as the material in their textbooks. Course evaluations indicated that the students like the project, and many of them wrote far more than the paper's required length.

Second, to add more material on the political role of the ordinary citizen and to begin to balance the overemphasis on exceptional people, as Peggy MacIntosh urged us to do in her presentation on the phases of curriculum development,[2] I encouraged each student to write a short paper on his or her own political socialization. Specifically, students were to write about their party identification. Why were they Republicans, Democrats, Independents, or whatever their choice? Since party identification often comes from the family, several members of the class used this opportunity to quiz their parents and grandparents about their political beliefs. In fact, one student conducted a full scale interview with his grandmother about her political recollections in order to discover why he was a Democrat. From his grandmother, he learned that she had been one of a hardful of Democrats in North Providence, Rhode Island, until the Depression when most of the town's voters switched from supporting the Republicans to becoming loyal Democrats. For a political science instructor, this type of student research is priceless. One of the topics covered in nearly every American Government course is the New Deal party realignment. Here was a perfect illustration of the realignment process at the local level, and one that a class of Rhode Islanders could readily appreciate.

Reaction to this assignment varied. Most of the students liked writing about themselves, but a few members of the class, all women, were reluctant to write the paper. Typical objections included "I don't know anything about politics. How can I tell which party I prefer?" or "Politics is dirty. I don't want to get involved." When the assignment was rephrased so that these students could write about why they held these attitudes and how they had acquired them, then the doubtful group also saw possibilities in the paper. In the end, some of these students began to recognize that their apathy and indifference to politics can have just as much impact on who wins elections and what policies are adopted as does the behavior of those who regularly vote and participate.

Finally, the course has changed in ways that are not reflected on the syllabus. Spurred by these seminars to develop new material for my classes, I have begun examining the voting records of women in the House of Representatives during the Reagan era. Whenever I teach American Government, I give a lecture

on Congressional representation that emphasizes who gets elected and also who is missing—women, blue collar workers, blacks, and so forth. This year when I pose my perennial follow-up question about whether it makes any difference in terms of the legislation ultimately adopted if certain groups are underrepresented, I can begin to move the discussion beyond mere speculation. Preliminary results suggest that although women and men of the same party vote similarly on many issues, there are some intriguing exceptions. For example, in 1981, when the Reagan administration's delegate to the World Health Organization cast the only vote against an international marketing code for infant formula, the House adopted a resolution "expressing 'dismay'"[3] on a 301 to 100 vote. Every woman present voted in favor of this resolution.[4] On the Democratic side, Congressmen voted almost as overwhelmingly in favor of this resolution as Congresswomen, but on the Republican side of the aisle, there was a clear contrast depending on the gender of the representative. While the small band of nine Republican women unanimously rejected the President's position on this issue, a majority of their male colleagues (55 per cent) agreed with the President and opposed the passage of this resolution. There are other issues such as South Africa and civil rights on which Republican women showed more independence from the administration than Republican men. As this type of research is integrated into the course, the headings on the syllabus may not change, but the content of the course is surely being altered and enriched to give students a broader understanding of the contributions and behavior of political women.

In conclusion, the theme that stands out most from the three seminars is that curriculum change is an evolving and long term process. As a result, the revisions outlined in this paper should be regarded as first steps, not final ones, but without the stimulus of this series, I am not certain I would have taken even these. The program has helped me fulfill my own goal of finding fresh ideas and approaches to the study of women and politics, but it has also introduced me to the world of women studies, a field I shall enjoy exploring more in the future.

FOOTNOTES

[1]For the political scientists in the audience, I am using the American Bar Association ratings of judicial nominees to reach this conclusion. These ratings can be obtained from several sources including the *Congressional Quarterly Almanac*, Vol XXXIX, (Washington, D.C.: Congressional Quarterly Inc., 1983), pp. 303-4.

[2]From Peggy MacIntosh's presentation at Rhode Island College on May 20, 1986. Also useful is the article discussing her theory of curriculum change by Eleanor M. Vander Haegan, "Integrating the Curriculum: Women's Studies as Social Change Agent," in *Currents* (Exploring Myths About Women), Vol. IV, Fall 1985, pp. 31-41. A similar view is expressed by Marilyn R. Schuster and Susan R. Van Dyne in "Stages of Curriculum Transformation" in *Women's Place in the Academy: Transforming the Liberal Arts Curriculum* (Totowa, New Jersey: Rowman and Allanheld, 1985), edited by the same authors.

[3]*Congressional Quarterly Almanac,* Vol. XXXVII, (Washington, D.C.: Congressional Quarterly Inc., 1981), p. 34-H.

[4]Beverly Byron, Democrat of Maryland, was absent, but the other seventeen women supported the resolution.

Women in Literature

Christopher De Sessa

Why have a literature course based on the "feminine" rather than "the human" experience? For centuries, the human experience has been synonymous with the masculine experience, and the collective image of humanness has been one-sided and incomplete. Woman's experience has interested man only as it has involved himself, and he has defined her experience on the basis of his encounters with the women in both his real life and his fantasy life. Man's interpretation of woman's nature has created stereotypes that have served as models for generations of women, but man's understanding has been that of subject analyzing object; woman has not been defined as a subject in her own right. Before woman can know and accept her human identity, apart from being the object of man's fantasies and desires, she must understand the nature of the images that have been projected upon her; she must separate herself from the man-created myths. Man, in turn, must understand why he has created these myths and what they reveal about himself.

Girls must be encouraged to identify with the best that humanity has produced. They must consider the world of action and achievement as much their birthright as it is that of boys. They must see themselves as important individuals with the capacity for creative actions and relationships in the outside world. They must assume their share of responsibility for this world and not allow themselves to be taken care of by men who view them as helpless playthings. For too long, girls have been educated for passivity and expected to remain helpless children. Girls like boys must prepare to work in the outside world, support themselves and assume responsibility for their actions.

The world is very much in need of the feminine contribution to consciousness, and women and men need to understand and value the unique nature of this contribution which goes far beyond the biological. Much of the conventional, reason-limited masculinity that dominates the world is out of touch with the feminine side of human nature, and lacks a quality of consciousness necessary for the fully human, individuated self. Men must get back in touch with the vital but neglected part of their own natures which we may call Feeling, Eros, or Soul.

A course on the "feminine experience" is for potential men as well as potential women; woman's search for her identity is also man's search for his. It is a search for the complex individual who feels and thinks and who transcends being an object manipulated by unconscious forces inside or outside himself.

It is a search for a human sexuality which expresses itself in subject-to-subject relationships. The search for identity is a process of uniting feminine and

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masculine elements within the individual psyche, of transforming warring opposites into an androgynous whole. It is not an objective intellectual process that involves only the assimilation of facts; it is not concerned with knowledge removed from the context of real life experiences.

We need to talk about what is happening to us in the context of the life situation, of human encounters, and we need to carry on dialogues with members of the opposite sex. Literature provides the appropriate texts for such discussions. Literature brings to consciousness those subtle truths of human life that are learned through interacting with the world-learning experiences that involve understanding oneself as a subject who is both solitary and social.

The unit which follows presents a variety of feminine images—created by both men and women—and explores some of the problems that face woman in her quest for identity as an individual within social and cultural structures that pressure her with images of what she "ought" to be. The organization of the material forms a progression of consciousness from a subject-object, unisexual point of view to a subject-subject, bisexual state of awareness. The central thesis is that to be human is to go through a process of growth in cosnciousness which leads to an awareness of the complex, androgynous nature of the individual.

Overview

Part I. Introduction—the feminine image in literature and life
Part II. Dream Ladies—The Phantom Lady and the Marble or Plastic Doll
Part III. Women without Men—From Towers to Pulpits
Par IV. Women with Men—From Slavery to Coexistence
Part V. The Androgynous Mind

Part I—Introduction—the feminine image in literature and life
- A. Historical Perspectives of Women
- B. Cultural Perspectives
- C. Women Today

Activities

1. Use of journals (daily writing) to encourage students to reflect and create their own literature. Students will be encouraged to share writings with each other and with the class. Oftentimes students' work will be duplicated and shared anonymously with the class. At times students will be asked to rewrite existing writing. It is important for the teacher to write and share his writing with the class.
   Objectives of keeping a journal:
   a. To get into the habit of observing, recollecting, recording, and critically interpreting experiences.
   b. To motivate students to write something every day.

c. To help each student to build a reservoir from which he may draw for creative writing.

d. To enable the teacher to know the student better

Margery Allingham, English novelist, on rewriting: "I write every paragraph four times: once to get my meaning down, once to put in everything I left out, once to take out everything that seems unnecessary and once to make the whole thing sound as if I had only just thought of it."

2. Multi-Media—T.V. or record assignment—How are women portrayed in T.V. or records?

   Trace the concept of women in music from early rock music to the present? What do these women have to say? Has their message and attitudes changed with time?
3. Chalktalk to initiate concept of male and female. What are the similarities, differences, advantages, disadvantages, etc?
4. Connotation and denotation of key words: women, girl, lady, broad, etc. What do you prefer to be called?
5. Use of biographies. Interview assignment may work well after reading biographies.
6. Possible questions to initiate thought and writing:
   a. According to my family, women should _____
   b. What three women do I most admire? why?
   c. Create a Time-Line of one's life. Where were the highpoints? lowpoints?
   d. When does a girl become a woman?
   e. Play Janis Ian's, "At Seventeen"

Part II—Dream Ladies—The Phantom Lady and the Marble/Plastic Doll

A. Representative literature

B. Activities:
   1. Chalktalk or discussion of stereotypes—Why stereotypes? What are the stereotypes about the following group of people: (list groups, or nationalities.)
   2. I Say What I Remember (See box)
   3. Play music to encourage response: Janis Ian's *At Seventeen* (I learned the truth at seventeen, that love is meant for beauty queens). Compare this song with Madonna's "Material Girl."
   4. Three level reading guides to facilitate difficult reading.

I SAY WHAT I REMEMBER (or Forget)

Aim: To show that a person's whole being today is the sum total of choices and experiences made yesterday. The recall of those experiences is a valuable tool for self-knowledge and a guide to better tomorrows. Memory like thought needs the stimulus of verbalization. Putting them into words crystallizes them into per-

manence. Forgetting is a selective process of trying to sweep dirt under the rug. Trying to find the cause of why some things are fogotten helps to recall them. The greatest stimulus to remembering are the senses. A smell or a texture can be the catalyst to recall.

Materials Used:

Prose: Some fragments from *Dandelion Wine*—Ray Bradbury
Poems: "Fast Run In A Junkyard" by Jeanette Nichols
"West Rock" by Art Berger
Songs: "Junk" by John Denver
"All My Life"—The Beatles
"Tapestry"-Carole King

Activities: Play song by John Denver which itemizes the junk that people save that brings back memories. Play song by the Beatles that demonstrates that a visit to a childhood place may bring back some memories. Read a fragment from *Dandelion Wine* about how the family's carpet was beaten every spring in the yard with loud recall of ancient events evoked by the dirt and stains on the rug. Also handy is a description of the cooking sounds and odors in Grandma's kitchen.

Art Berger's "West Rock" demonstrates how a visit to a childhood place stimulates total recall of the scene and telescopes it to the present, resulting in a poem.

Ask class to list objects they own or sensations and images that stimulate associations with experiences gone by. With either a list or a single item, they react and extend the memories evoked, by an open association with anything the memories bring to mind in 15 minutes of free writing.

Possible activities to initiate writing:

1. Dear Abby column
2. Write a letter of advice to one of the characters.
3. Do people judge you by the way you dress?

Suggested Works:

F. Scott Fitzgerald, *Winter Dreams*
John Cheever, *Torch Song*
Robert Graves, *The Portrait*
Virginia Woolf, *A Room of One's Own*, Chapter Two
Soren Kierkegaard, *Diary of the Seducer*
Kurt Vonnegut, Jr., *Miss Temptation*
Richard Wilbur, *Playboy*
M. Esther Harding, *All Things to All Men*

Part III—Women without Men—From Towers to Pulpits

A. Obstacles to women
B. Prejudices
C. Advantages of making it on one's own: prescriptions for autonomy

Activities:

1. Poetry assignment: Cut descriptive pictures and phrases from magazines.

Separate on floor. Students will then attempt to combine phrases and pictures in order to make a statement about women apart from men. (Can be used to initiate free writing.)

2. Play Helen Reddy's "I Am Woman"—What thoughts is she expressing about modern women, or substitute similar type music such as Carole King or Carly Simon, etc.
3. Time I felt most alone was _____
4. Prepare a weekly budget. (Situations may vary.) You are thirty years old and have a three year old child. You make $10,000 per year, etc.
5. In ten years I will be _____
6. Interview an unwed mother: What have you learned?
7. Each day, bring into class brief biographies of successful women.
8. Interview someone you consider successful whether it be in marriage, business, etc. What obstacles did they face? How did they overcome these obstacles? What have you learned from them?

Suggested Works:

Alfred, Lord Tennyson, *The Lady of Shalott*
Randall Jarrell, *The Women at the Washington Zoo*
Peter Taylor, *A Spinster's Tale*
Katherine Anne Porter, *Flowering Judas*
William Maxwell, *The Woman Who Had No Eye for Small Details*
William Faulkner, *A Rose for Emily*

Part IV—Women with Men—From Slavery to Coexistence

Activities:

1. Create a recipe for a successful marriage (i.e. Begin with one cup of understanding).
2. Create a want ad for an intended spouse.
3. In a marriage who should do the following chores or activities: change a diaper, etc. Husband Wife Both
4. Write a "Dear John" letter to one of the characters who is mistreating his wife.
5. Play Glen Campbell's "Dreams of the Everyday Housewife". Follow it up with 5-10 minutes of free writing.
6. Interview a friend who is married. What does it take to have a successful marriage.

Suggested Works:

Katherine Mansfield, *Marriage a la Mode*
Mary McCarthy, *Cruel and Barbarous Treatment*
Sinclair Lewis, *Virga Vay and Allan Cedar*
Doris Lessing, *A Proper Marriage*

Virginia Woolf, *The New Dress*
A Room of One's Own, Chapter Three
J.F. Powers, *The Valiant Woman*
George Gissing, *The Foolish Virgin*

Part V—The Androgynous Mind

Activities:

1. Play John Lennon's "Woman". What thoughts does this song express?
2. The most difficult thing about being a male is _____
3. Interview a close male friend. What questions would you ask them.
4. If I had my choice I would be a male/female?
5. Play song "Macho Man". Do men want to be macho?/Can a man be sensitive?

Suggested Works:
Walt Whitman, *A Woman Waits for Me*
James A. Emanuel, *Wedding Procession*
John Ciardi, *Most Like an Arch This Marriage*
Randall Jarrell, *Woman*
Anne Sexton, *Us*
Henrik Ibsen, *A Dolls House*
Doris Lessing, *The Golden Notebook*

Virginia Woolfe describing the androgynous mind as a "plan of the soul so that in each of us two powers preside, one male, one female: ...and in the man's brain, the man predominates over the woman, and in the woman's brain, the woman predominates over the man. The normal and comfortable state of being is that when the two live in harmony together, spiritually cooperating. If one is a man, still the woman part of the brain must have effect; and a woman also must have intercourse with the man in her. Coleridge perhaps meant this when he said that a great mind is androgynous. It is when this fusion takes place that the mind is fully fertilized and uses all its faculties. Perhaps a mind that is purely masculine cannot create, any more than a mind that is purely feminine. ...But it would be well to test what one meant by man-womanly, and conversely by woman-manly, by pausing and looking at a book or two.

Feminist Transformations of the Psychology Curriculum

Kathryn Quina

Although psychology is about 100 years old, it is only since 1970 that women begin to identify and counteract biases against women in the psychological literature. By 1980, a substantial base for psychology of women had been developed. Psychology is now in the era of Phase IV transformation (in McIntosh's phases). Quina, in Table 1, traces the deconstructions of major psychological theories and their feminist reconstructions.

A little story in my hometown newspaper recently caught my attention, regarding a cleanup day on the Pawtuxet River. The headline read "Too few volunteers, too much trash" (*Warwick Beacon*, 9/20/86). It immediately brought to mind the frustrations I sometimes experience when I look at traditional psychology. The article pointed out, however, that 200 people removed 1,000 tons of garbage in one day, and in doing so, uncovered a beautiful old park nobody even knew was there. That reminded me of the terrific accomplishments in the psychology of women over the past two decades. This article briefly reviews highlights of the development of the field of psychology of women and the cleanup efforts of its leaders, and then proposes ways to integrate the new knowledge on women and gender into the general psychology curriculum.

This curriculum transformation is described within the framework of the phases described by McIntosh (1983). McIntosh outlines four phases in the process of feminist curriculum transformation, applied here to psychology. Phase I, "womanless" psychology, lacks concern for—and contains harmful bias against—women. In Phase II, we begin to locate women as psychologists and as subjects of psychology; in Phase III, traditional psychology is deconstructed, as anti-woman biases are identified and critiqued and alternatives proposed. In Phase IV, largely the phase of the future, we construct a new psychology of women, based on women's experience. Some areas of psychology have moved through these phases of transformation, and the new research and theory they have offered should be included in our courses.

HISTORICAL PERSPECTIVE

In a field only about 100 years old, women have always been prominent: 1/3 of all psychology PhDs have been awarded to women, and two women were

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elected president of APA before 1920 (Russo & O'Connell, 1980). The first psychologist honored with a postage stamp was a woman, the industrial psychologist Lillian Gilbreath, who ironically was immortalized in popular culture not for her research, but for motherhood, in *Cheaper by the Dozen*.

From the start, a few women psychologists have been trying to clear a path through the rapidly piling up garbage. In 1910, in a review article refuting the theory that women's smaller brains made us less intelligent, Helen Thomson Woolley referred to psychology as a field full of "sentimental rot and drivel, and even logic martyred in the cause of bias." In 1941, when Karen Horney was asked to leave the New York Psychoanalytic Society because her views were "entirely outside" the orthodoxy, she left the annual meeting, walking from the front row to the back doors singing "Go Down Moses." Four other women psychoanalysts resigned in protest (Coles, in Stouse, 1974).

In the early forties a group of women in psychology formed the first international psychology association, devoted to the goal of peace. Unfortunately, in the 1950s the group decided they would have more power if they included men and changed their name to the International Council of Psychologists, and although they still exist, only in the 1980s have women and peace again surfaced as important issues (Walsh, 1985). A fascinating historical look at the treatment of women by psychology is found in Lewin (1983); early women psychologists are reviewed by Russo & Denmark (1987).

CONTEMPORARY PSYCHOLOGY OF WOMEN

Until 1970, there were still too few volunteers, and like the Pawtuxet River banks, the trash piled up at an enormous rate. Table 1 lists some of the gender biased traditional psychology I learned in my own college and graduate curriculum two decades ago, in the left-hand column under "Phase I".

Around 1970, however, psychology began to achieve a "critical mass" of women to effect change. As more women entered psychology across a wide range of subfields, more women became frustrated, and then disgusted, with their inability to break through the barriers to participation. Back-room meetings began to take place. Women from widely disparate kinds of training—psychoanalysis, behaviorism, applied, research, clinical, social psychology, perception, physiological, developmental, methodology—talked to each other about their common problems. From those discussions emerged the birth of the new psychology of women movement (Parlee, 1975).

The seventies were a busy time of literally finding and cleaning up the trash. The products are identified on the right-hand column of Table 1, as "Phases II & III", aligned with the traditional views these works counteracted. The review is not comprehensive but does hit the highlights; these are also the references I use regularly. I spend the first third of my psychology of women course going through these issues, because many of my students know only the traditional literature from their general psychology courses—the reason for this article!

As this wealth of critique and counterresearch grew, a new professional field

of psychology of women took shape. This field was among the first to fuse wisdom from grass-roots resources, like the rape crisis movement, with professional research and treatment models. It was, and continues to be, a rich interdisciplinary field, partly because of close ties to other Women's Studies areas, and partly because of the diverse historical roots of its leaders. It also has helped create extraordinary social change, as for example in help for battered women.

By 1980, we had developed a substantial base for the psychology of women. We knew what was wrong with "their" views of "our" mental health, who was left out of our history, and how traditional methodology had been misused to misrepresent our lives. We also had become a highly successful political force. Division 35 of the American Psychological Association (APA), the Psychology of Women, is one of the strongest of APA's 44 divisions. In fact, 3 APA presidents elected since 1978 have been women who worked within Division 35 and do research in the psychology of women. Now, at last, we were ready to think about a psychology that was really OF women.

THE PHASE IV CURRICULUM

The psychology of women is in a new, powerful era, allowing for Phase IV transformation of the curriculum as well as the discipline. New models for historical analysis, psychotherapy, methodology, and even a fresh look at the psychology of men from a feminist perspective, have been proposed. These new views have stimulated internal dialogs that were inconceivable ten years ago, contributing not only to our understanding of women, but also to our conceptualization of the scientific process. Debates such as "Are women different from men, or essentially the same? Is pornography harmful, or a sexual minority?" are an exciting sign of internal strength, of true growth of the discipline (Walsh, 1987). Some of these new models and debates, appropriate for the general psychology curriculum as well as the psychology of women course, are offered here.

Mental Health

Models based on women's own experiences of development (Chodorow, 1978; Gilligan, 1982), cognitive style (Belenky, Clinchy, Goldberger, & Tarule, 1986), and personality (Miller, 1976) have offered a more positive look at the strengths inherent in women's social roles, and have fueled debates about similarities and differences between men and women (see Walsh, 1987). New research has clarified the importance of work, love, and multiple roles to women's mental health (Baruch, Barnett, & Rivers, 1984). Feminist psychotherapy has become an important form of clinical intervention (Greenspan, 1983; Howard, 1986).

Reclaiming History and Future

Historians have moved from the identification of great women in psychology's past to a coherent analysis of the world of early women psychologists (Scarborough & Furumoto, 1987). At the same time, contemporary women are of-

fering advice and wisdom gained through sometimes painful personal experience to women entering the psychology of the future (Rose, 1986).

New Methodologies

Recognizing that science is not value- or gender-free (Keller, 1985), feminist scientists have developed a more value-honest approach (Roberts, 1981; Wittig, 1985). A wider range of methodologies is now appreciated, including qualitative methods (Reinharz, 1984), and quantitative metaanalytic approaches (Hyde, 1981). Guidelines for nonsexist research are offered by McHugh, Koeske, and Frieze (1986).

Social Psychology

The significance of gender as a social construct has been explored by social psychologists such as Lott (1985). Delineating the effects of gender-based sociocultural beliefs and attitudes on behavior towards and by women, in areas such as achievement (Eccles, 1987) and sexual abuse/victimization (Janoff-Bulman & Frieze, 1983), has allowed important applications of traditional social psychology methodologies to contemporary social issues.

Psychobiology

Feminist psychobiologists have moved beyond the dualistic "nature-nurture" controversy, identifying interactions between biological and psychological factors (Hubbard, Henifin, & Fried, 1982; Villars, 1983), and notably effects of behavior on biological states, such as the effects of aggressive acts on testosterone levels (see Bleier, 1984). They continue to struggle against claims of biological bases of gender roles and female inferiority, as critiqued in Tobach and Rosoff (1977).

The New Psychology of Men

Men's roles and status in society have become the subject of explicit gender analysis from a feminist perspective, allowing more individual men an opportunity to discover their own potential as well (Doyle, 1983; Pleck, 1981). New research has addressed roles such as fatherhood (Bronstein & Cowan, 1987).

INTEGRATING THE CURRICULUM

The curriculum of course, changes more slowly. A recent survey by Walsh (1986) showed that while Psychology of Women courses were a clear catalyst for change in those students who enrolled in them, only about 1/4 of our colleges list such a course in their catalog. Even then, the material in that course tends to be "ghettoized", ignored throughout the rest of the Psychology curriculum.

Various projects have been directed at feminist curriculum change. The Mellon Foundation sponsored a three-year project, directed by McIntosh (1983) at The

Wellesley Center for Research on Women, resulting in several working papers on psychology (available at cost from the Center, Wellesley College, Wellesley, MA 02181). A Task Force Report of APA Division 35 has been developed into a guide for integrating gender into basic courses of the curriculum (Golub, in press). An even more comprehensive attempt to integrate gender, cultural, and social diversity into the psychology curriculum will be published by the American Psychological Association (Bronstein & Quina, in press). These resources are very pragmatic, offering references, topics for discussion, and suggestions for classroom activities.

In conclusion, however, I am drawn back to that article about the river cleanup. They noted that we will continue to need those hardy volunteers to remove the trash until people decide it's not ok to dump. Each new day gender-biased trash is dumped onto psychology, and on students of psychology, too: efforts to deny women equivalent professional status (Bronstein, Black, Pfennig, & White, 1986); renewed mother blame, for child sexual abuse in day care "because mothers were working"; new claims of biological inferiority in women's mathematical brains. Like my local river volunteers, the sanitary engineering tasks of the psychologists of women never seem to end, either. Hopefully, with this feminist curriculum transformation, however, there will be less garbage, cleaned up by more psychologists.

TABLE 1
Gender Balanced Deconstructions and Reconstructions in Psychology

Phase I: Womanless[1] *or Bias-Constructed*	vs.	Phase II: Locating Women; Phase III: *Deconstructing*
A. Theories Based Solely on Males		
Freud: Women not "normal", hysterical, have weak superego		Horney (1967); Mitchell, (1974); Strouse (1974)
Erikson's "Eight Stages of Man"		Strouse (1974)
Kohlberg's Stages of Moral Development		Gilligan (1982
Piaget's studies of moral judgment		
Maslow's Hierarchy of needs		
B. Biologically Based Claims of Male Superiority[2]		
Evolutionary/genetic patterns		Hubbard & Lowe (1979)
Raging Hormones (menstruation & PMS)		Fausto-Sterling (1985)
Sex differences in brain (math, spatial)		Caplan, et al (1985)
C. Other claims of sex differences[3]		
Women's susceptibility to influence		Eagly (1978)
Women's inferior mathematics ability		Hyde (1981); Sherman (1983)
Women's lack of achievement motive		Horner (1970); Paludi, in Walsh (1987)
Women's lack of leadership ability		Riger & Galligan (1980)
Males' greater aggressiveness		Frodi et al (1977)

D. Exploding Myths, Breaking the Silence

Women and Madness	Chesler (1972)
Violence Against Women	Brownmiller (1975); Herman (1981); Walker (1984)
Mother Blaming	Caplan (1986)
Myths about sexuality	Laws & Schwartz (1977)
Power and Social Dominance	Thorne & Henley (1975)

E. Methodological Issues[4]

Critiques of flaws and biases in traditional research	Grady, Parlee, Unger (all 1981);
Conceptions and measures of sex roles (bipolar masculinity-femininity)	Brannon (1981); Constantinople (1973)
Testing, e.g., interest measures	Harmon (1973)
Values affecting scientific process	Unger (1983); Wittig (1985)

Notes:

1. "Phases" refer to theory of curricular re-vision described by McIntosh (1983).
2. For historical review, see Woolley (1910) and Shields (1975).
3. For research overview, see Maccoby & Jacklin (1974)
4. For resources, see Quina (1986) and the chapter by Quina on Experimental Psychology in Golub (in press).

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